From School Through College

Henry Parks Wright

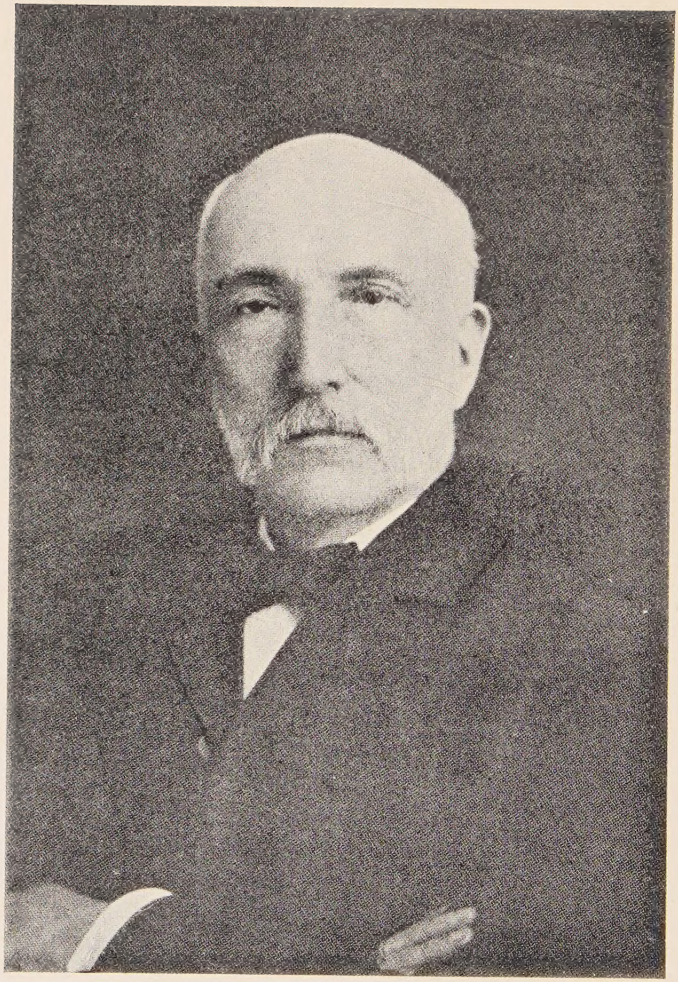
Introduction by
Robert Dudley French

Yale University Press


Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

https://archive.org/details/fromschoolthroug0000henr

FROM SCHOOL THROUGH COLLEGE



HENRY PARKS WRIGHT

DEAN OF YALE COLLEGE 1884-1909

FROM SCHOOL THROUGH COLLEGE

BY

HENRY PARKS WRIGHT

WITH AN INTRODUCTION BY

ROBERT DUDLEY FRENCH

Master of Jonathan Edwards College
Yale University

Doctrina sed vim promovet insitam,
rectique cultus pectora roborant.
Horace.



NEW HAVEN: YALE UNIVERSITY PRESS
LONDON: HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS

COPYRIGHT, 1911, BY
YALE UNIVERSITY PRESS
Printed in the United States of America

First published, September, 1911
Second printing, November, 1911
Third printing, June, 1918
Fourth printing, July, 1930
Fifth printing, June, 1931
Sixth printing, July, 1933
Seventh printing, August, 1935
Eighth printing, August, 1936
Ninth printing, August, 1938
Tenth printing, August, 1939

All rights reserved. This book may not be reproduced, in whole or in part, in any form, (except by reviewers for the public press), without written permission from the publishers.

TO THE MEMORY OF

ALFRED PARKS WRIGHT

1880–1901

CONTENTS

		PAGE
	Introduction by Robert Dudley French	ix
	Preface	xxiii
I.	Opportunities	3
II.	The Main Purpose . . .	29
III.	Health, Recreation, and Exercise .	55
IV.	Self-Discipline	73
V.	Courage and Honor . . .	95
VI.	Among Classmates . . .	115
VII.	Planning for the Future . .	137

INTRODUCTION

Henry Parks Wright was made Dean of the Academic Faculty at Yale in 1884. He was the first to hold that title, and his term of service, stretching over twenty-five years, established the office as one of supreme importance to the students in the college, as well as to the Faculty and the Administration of the University. Dean Wright ruled with the rigor of a man who knew the value of discipline; but he knew other and higher values, too, and the men who passed through Yale under his direction carried away with them an undying memory of his wisdom and humanity. When he retired from active duty in 1909, after forty years of service to the University, he had established himself, in the minds of hundreds of Yale men, as the very embodiment of all that was wisest and best in the institution.

One of the first uses he made of his leisure, upon his retirement, was to prepare this volume for the press. It is not surprising that it took its place at once among Yale classics. Men who had been in college under Dean Wright heard again in its pages the voice they knew so well. Those who knew how much they had profited by

the sane counsel that voice had spoken in their hearing found here the sort of wisdom, both practical and idealistic, which they had learned to associate with the office of the Dean of Yale College, and if they already had sons approaching the hour of matriculation, it was inevitable that they should wish to put this volume in their hands. So the book has held its place upon the shelves in many a college room through generations that knew not Joseph.

The virtues of the work are the virtues of its author, and its readiest appeal is to those who knew and admired Baldy Wright; but on its own merits, it deserves and has won a wider public and seems destined to outlive the immediate memories of the man. It is one of the ironies of college teaching—well understood by the wiser men of the profession—that such memories pass with the swiftness of shadows on the sea. The college that Dean Wright presided over lies scarcely more than a quarter of a century behind us; but that is a long time in a community which reckons its generations in four-year intervals, and the Yale he knew seems more distant than that. The freshman, to whom all things that happened on the campus before his matriculation seem coëval with the Flood, can hardly believe that men who lived so long ago

were in the least like himself; and if he has come to college provided with Dean Wright's book as a *vade mecum*, he will open it, as he might look into the *Iliad*, with a conviction that he is entering a world whose heroes and their mighty deeds, whose vices, virtues, and problems belong to the realm of fable, and whose Nestor speaks with an eloquence that cannot reach his heart.

He cannot read very far in these pages, however—if he be intelligent enough to have reached college at all—without discovering that this man who speaks to him out of the remoteness of 1911 understands him and his generation quite as well as he understood the students of the fabulous Nineties. For freshmen may come and seniors may go, each class convinced that it brings something entirely new to the life of the campus, but the problems that face the young men who pass from school through college remain much the same from generation to generation—and Dean Wright knew them all.

His idiom, to be sure, is not exactly that of the modern undergraduate. We no longer speak of "college chums"; and in an age that is not quite so certain of its principles as the nineteenth century was, we feel a little uncomfortable when anyone speaks of "men destitute of moral principle." Such old-fashioned words

and phrases, however, are so rare in these pages as to be conspicuous. Dean Wright's book, on the whole, speaks to the student of today as cogently as the man himself used to speak to us. To the young man who has floundered helplessly in the chaos of modern prose, his style is likely to make an appeal because of its simple orderliness. Its texture has the plainness and strength of the writer who has learned his economy of words from the study of Latin, and what he has to say is spoken with the forthrightness of an old Roman.

His advice to the college man goes always directly to the point. It has none of the uncertainties that cloud the counsels of many a modern prophet, none of the vague hesitations that paralyze the will in our age of doubt. It arises from a spirit that had made trial of life and found it good—a thing of infinite possibilities for men of extraordinary ability; a joy and satisfaction, also, to the man of no great talent, if he will take pains to ascertain the things that he can do and will do them with his might. From the first page to the last, this book is directed to the highest purpose of education: to lead the student to desire for himself, in the years of his college life and for the rest of his

days, the fullest development of the powers that lie within him.

Of the obstacles and dangers that constantly threaten to defeat this high purpose, in any college community, Dean Wright must have known more, by the time he retired from office, than any mortal man. The young sophisticate of the twentieth century, nourished on the free-spoken literature of the current age, will deceive himself if he believes that he is wiser in his generation than this old-time scholar, who counsels him, out of regard for his own self-respect, to refrain from reading books "which are vulgar or immoral, or which border on immorality." The young soldier who came to college after a year's service in the 51st Massachusetts Infantry, during the most brutal of all our wars, already knew as much, no doubt, of the dark evil war can unleash in man as half a hundred recent books have spread before us. The Dean who learned to know the members of twenty-five college classes—better, in most cases, than their fathers knew them—had little left to learn, even from modern psychology, of the wayward excesses of post-adolescence. The scholar who edited the *Satires* of Juvenal and the teacher who interpreted them, year after year, in the classroom could have taught all our

bright young novelists a thing or two about human depravity. Every road by which a man may be led away from his better purposes, whether toward the waste of idleness or toward the degradation of vice, lay open to the view of Henry Wright. If the reader of this book finds little explicit reference to the grosser perils of college life, it is not because the author was ignorant of any evil that our age believes it has discovered; it is because his belief lay always in the better side of human nature, particularly in youth, and because he knew that the best way to induce a young man to cast out idleness and vice was to remain himself unshaken in his faith that youth can be led to seek better things.

This, of course, was the secret of his successful administration of his office. On his retirement, his colleagues on the Faculty presented him with a silver medal, and Professor Perrin, making the presentation on their behalf, addressed him in these words: "You have shown yourself a master of the young man's heart. You have ever trusted, and you have taught us to trust the better side of the young man's nature. By reposing confidence in him, you have made this great volcanic community in large measure self-governing."

The words are an acknowledgment that Dean

Wright had been his colleagues' teacher as well as the students'. Like all great men, he was in the van of his generation, leading other members of his profession to a more generous faith in the serious purpose of the young men who came to them for instruction. Since his retirement, college administration has moved steadily in the direction of the ideas that are implicit in this book, as they were implicit in his career as teacher and administrator. Self-government has come more and more to college communities, all over the country, as university authorities have learned, like Dean Wright, to repose their confidence in the undergraduate. More and more, the corroding distrust of the students' seriousness or honesty, which will vitiate the work of any body of teachers, yields place to the sort of faith Dean Wright labored to uphold; and the gradual relaxation of artificial restraints upon student liberty has resulted, not, as many predicted, in wholesale license and idleness, but in college communities infinitely better behaved than the undergraduate hoodlums of a century ago, and growing steadily more responsive to the intellectual and cultural influences of the university.

Changes of many sorts have come upon the American college since this book was written.

At Yale, in particular, they have come so fast and seem so far-reaching that men who were presented for the degree of Bachelor of Arts by Dean Wright might well find it difficult to trace in the modern pattern of undergraduate life the threads that are of his weaving. As their sons in turn approach the ancient threshold, they will place this book in their hands with some misgivings, perhaps, lest their Dean and his old-fashioned counsels have been left behind, outmoded in the spectacular progress of the post-war years.

They need have no fears on that score. Dean Wright is still well ahead of us at Yale, as we move on toward the middle of the twentieth century. We have, in fact, been very busy trying to catch up to him in a number of important matters. We have been modifying the elective system, which swept college curricula into chaos in the last decade of the nineteenth century, to avoid the very dangers Dean Wright points out in this volume; and, in common with every forward-looking educational institution in the country, we have been working steadily toward the ideal he states thus simply: "A student should have one subject in which he does the best work of which he is capable, not limiting his attainments in it by what his instructors de-

mand, but learning, as far as is possible for him, all there is to be known about it." We are endeavoring to do away with the type of examination that sets a premium on the mere acquisition of information and to substitute tests that will compel the student to seek that mental training—that power "to take up intelligently any new subject and readily master it"—which Dean Wright lays down as the ultimate criterion of college education. We have followed his advice in providing, for those who lack the ability or ambition to participate in 'varsity athletics, an "opportunity to engage in the same sports solely for exercise and recreation"; and if we have not yet rid ourselves of the organized bally-hoo that surrounds our intercollegiate contests, we have at least begun to teach our undergraduates to share Dean Wright's opinion that "it is not putting things in their right proportion when the name of a college athlete of twenty is better known throughout the whole country than that of the head of the institution in which he is a student, or of any man in public life except the President of the United States." In short, we have done whatever we could to shape the modern Yale into a community where Dean Wright's wise counsel

will still be pertinent and where his spirit may prevail.

His spirit, indeed, represents all that is strongest and most enduring in the American educational tradition. The new Colleges at Yale, like the Houses at Harvard, are a manifestation of the strength of that tradition, which has always emphasized the educational influences of the college community, as Dean Wright emphasizes them in this book. All that he has to say here, by way of guiding the student toward a more satisfactory adjustment to college life, is addressed to men who are entering just such communities as we are endeavoring to create in the new arrangement of things at Harvard and at Yale: large enough to include men from different quarters of our wide country and from the varied strata of our national life, yet small enough to bring these men together in the casual daily contacts that may lead to fruitful intimacy; communities where friendships may form and ripen naturally, cutting easily across the artificial barriers of birth or fortune; where men may make themselves esteemed, not so much for the conspicuous things they do as for the essential worth that is in them, and where the men of genuine intellectual force may come to the positions of leadership to

which their qualities entitle them. This is the sort of college community which Henry Wright knew so well, when he became Dean of the Academic Faculty in 1884, and which he governed for a quarter of a century. We who have come after him are simply following the road by which he walked.

In one essential matter, we have advantages he did not possess. In the chapter of this book which he entitles "The Main Purpose," he defines the principal objective of the college experience. "Much as there is that is valuable outside the class-room," he says, "the real object of your coming to college is to study, to come under the intellectual stimulus of the scholars and teachers that make up the Faculty, and to get the mental training and culture that result from doing what they require." Throughout his career, by precept and example, Dean Wright labored to promote a friendly relationship between teachers and students; but he could hardly have imagined the opportunities that now exist at Yale and at Harvard for bringing the undergraduates directly under the intellectual stimulus of our scholars and teachers. The freshman counsellors, the Masters and Fellows of the Colleges, and the many members of the Faculty engaged

in tutorial work with upper-classmen are coming into daily contact with students in ways that were undreamed of when Dean Wright retired, and in capacities that offer opportunities for influence over nearly every aspect of the undergraduate's life. If there were need that anything should be added to this book, it would be for a word of counsel about these new relationships, and members of the present Faculty would be as grateful as the entering freshmen if Dean Wright could return and speak it for us.

Those of us who were undergraduates when he was Dean have him before us as an ideal. His unfailing sympathy, his faith in us, his generous gift of himself to all that most concerned us are things we would keep current, so far as we are able, in the community of youth which he served so long and faithfully. Men carry few memories more vivid than the recollection of hours when they have awaited the pronouncements of school or college authorities, and the crawling of the skin which a summons to the Dean's Office evokes is a sensation which returns upon the grown man, in reminiscence, long after he has forgotten the occasion of the summons. Those who waited in Dean Wright's outer office may have had to face a deal of suffering from uneasy consciences, but they did not need to

fear that they would encounter harshness or discourtesy beyond his door.

> He nevere yet no vileynye ne sayde
> In al his lyf unto no maner wight.

His quiet voice could resolve the tumults of youth and could not even speak the hard words of doom without giving the transgressor a sense that his dignity had suffered more through his own shortcomings than from the judgment spoken against him. When we were in the wrong, he was sure to know it and quick to show us that his first purpose was to set us right; if we were in trouble, he knew how to give us courage to face it. His own parents died before he was old enough to know them; but he understood how a father pitieth his children, and when he spoke his sympathy, his words were like a father's hand laid across one's shoulder.

ROBERT DUDLEY FRENCH

Jonathan Edwards College,
July, 1936.

PREFACE

The thought of writing a small book for college students first came to me when I was invited to address the graduating class of the Hotchkiss School. It was evident that there was no more important subject for young men just passing from school to college than the right use of the years of study immediately before them, and the address took the form of suggestions such as would have helped me at the beginning of my Freshman year. That address was the basis of the present volume.

The college offers such large opportunities in the way of a preparation for life that it is a pity that any one who can have them should miss them, or that those who have them should fail to get their full benefit. I have spent all my active life in work with students, and during twenty-five years in the Dean's Office of Yale College a very pleasant part of my service was to give friendly counsel to hundreds of young men who came to me with their difficulties, ambitions, sorrows, and temptations. The suggestions in this book have therefore grown out of personal observation of student life, and they have this to commend them,—that they

have been tested, and in some cases at least have been found helpful.

My plan of life for a college student is: Enter well prepared so that there will be time for something more than class-room duties. Make study the chief, but not the only purpose. Take care of the health, and do the college work so as to go out with sound mental training and strong character. Get what you can of the incidental advantages and of the enjoyment which college offers, but never to the neglect of the college studies.

New Haven, Conn.
July 7, 1911.

I

OPPORTUNITIES

The noblest sight this world affords is a young man bent upon making the most of himself.—*T. T. Munger.*

Nothing great was ever achieved without enthusiasm.
—*Emerson.*

A life without a prevailing enthusiasm is sure not to rise to its highest level.—*President Eliot.*

Education is the only interest worthy the deep, controlling anxiety of the thoughtful man.
—*Wendell Phillips.*

The love of study, a passion which derives fresh vigor from enjoyment, supplies each day, each hour, with a perpetual source of independent and rational pleasure.
—*Gibbon.*

To talk in public, to think in solitude, to read and to hear, to inquire and answer inquiries, is the business of a scholar.—*Samuel Johnson.*

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.
—*Longfellow.*

I

OPPORTUNITIES

There is no time in a student's life when he is more likely to need good counsel than on the day when he enters college. He has left the restraints of home and of the school behind, and is at the beginning of what may be made the best and happiest four years that he will ever know. He is at that age when it is a pleasure to live, when the future is bright, and most experiences are new. He feels conscious of strength and quite sure of being able to accomplish anything which he sets out to do. Impatient of suggestion from those who have gone before him, he is too ready to take advice from companions with as little experience as himself. How much these four years might do for him if he could get at the beginning of Freshman year the view of the proper relation of things which most men have when they graduate!

I was older, when admitted to college, than the average of my class at graduation, and should have been guilty of unpardonable folly, therefore, if I had not kept pretty constantly in mind the purpose for which I came; but,

though necessity compelled me to work my way in part, I knew all my classmates well, formed many life-long friendships, and had time for religious work, for social activities, and for recreation. Since then, I have spent forty years in somewhat intimate relations with the undergraduates of a large college, and have observed those among them who have won success and those who have met failure, as well as those who have gained something from college, but ought to have gained more. My sympathies are with the student in all that rightly interests him, outside the class-room or within it. I do not wish to see him enjoy college life less, but I have an earnest desire to help him make a wise use of opportunities such as will never come to him again.

The majority of students in the high schools do not continue their studies beyond what they think necessary for business. Whether one should go on and prepare for the university depends on his ability, his ambitions, and his circumstances. Ought he to be contented with what education he has, as long as he has it in his power to obtain more? This question cannot be wisely answered without advice based on experience and knowledge. The temptation everywhere is to be satisfied with present con-

ditions, when often we ought not to be satisfied with them. The judgment of those who know should outweigh one's personal preferences or the wishes of parents and friends.

When I first entered Phillips Academy at Andover, I spent several unhappy days in a cheerless room in the Latin Commons, in penitence over my decision. It seemed to me then that I had made a great mistake in giving up a place where I was getting twenty dollars a month, only to waste time in learning the Latin grammar. Working ten and a half hours a day, with pleasant companions, to produce something that other people needed, looked to me like a better occupation for a young man with some mechanical ability than spending morning, afternoon and evening in acquiring knowledge of a subject that had no practical value. I was considered a good workman, and felt sure of steady employment. I had begun to have visions of the time when I might become a member of some firm, with leisure to devote to country politics, when I might hold town offices, and perhaps sometime be chosen to represent the district in the legislature of the state. That was the not unworthy ambition of a boy who had hardly been outside the limits of the little town in which he had been brought up.

As I look back over the intervening half century, I am not now sorry that some influence came into my life to send me away from home and into a new environment.

If we can do so, is it not worth while to live for a few years amid traditions that have stood the test of time, to be under good instructors, and to have for our associates some of the choicest young men of the country? Can we live in such company and amid such surroundings without being better for it? College is a good place in which to correct disagreeable habits, and to discover and wear off the roughnesses that annoy our friends. Conceit, selfishness, rudeness, and other unworthy traits so common in youth, will be taken out of us by Faculty and by classmates, unless we belong with those of whom Solomon would have no hope, even though they be brayed in a mortar. The few years spent in college will enable a young man to get a correct estimate of his own ability. How is he to know himself until he has had a chance to take his measure by coming into competition in many ways with other young men? If he rates himself too high or too low, the truth will be revealed to him here. In the days when scholarship was the object of a student's ambition, there were

probably men in every class who came expecting in due time to wear a Phi Beta Kappa key, but whose names were found in the lowest division when the class was arranged according to scholarship. There are many examples, also, where, under the stimulus of good instruction, unexpected ability has been discovered, perhaps in some special branch, and a good or even high scholar has been developed out of one who never gave evidence of superiority in the school. It often happens that one becomes a specialist in a field wholly unknown to him before he entered college.

A liberal education is a good investment for any young man who desires it, if he has the health, the ability, and the means to obtain it, no matter what occupation he may afterward choose. It should give him a clearer view of the purpose of life, a higher ideal of manhood, a broader culture, a better social standing, a love of books, and a capacity to appreciate the best things. But college is no place for one who is a stranger to moral principles, or who is constitutionally lazy, or who has a positive dislike for mental effort. If he cannot, or will not, get interested in his studies, it is the part of wisdom to turn to some other occupation. There is not only no profit, but there is no real

pleasure in the college life where there is not the consciousness of increasing mental attainment.

It costs a good sum to go to college, and it takes four valuable years of a life which is short at best. But if you are fond of study, and have shown in the school good natural ability, and if you have the ambition and purpose to be a man of influence among men and to do something more than work under the supervision of others, a thorough college training ought to help you. If you enter a profession by a short course, you will soon be aware that the greater part of your professional brethren are college-trained men, and with these you can hardly expect to compete on equal terms. If without further education you turn toward business, you may find by and by, if you ever become an applicant for some high position, that among the other applicants are college men with business experience, whose mental training has been better than yours, and that one of these is more likely to get the place. It is of course possible that you may get some special training in business which will give you an advantage over the college man, but the probability is that you will not.

A very successful high school teacher once

expressed to me the opinion that where the public schools furnish preparation for college without cost to the parent, many boys of only average ability and in limited circumstances are encouraged to go to college, who can never succeed in any of the professions for which this training is supposed to be a preparation. There are, it is true, graduates who never get a pecuniary return from their college education sufficient to justify its cost to themselves and their parents; but is not this, in most cases, because they are ambitious to obtain positions which they have not the ability to fill? When all professions are crowded, not every man with a bachelor's degree can expect to secure a large number of clients or patients, or to receive a call to a wealthy church or an appointment as teacher on a high salary. It is not likely, however, that any earnest boy of good ability will make a mistake in getting as much education as his circumstances will allow. If the college graduate is willing to take hold of any kind of work for which he is adapted, there is no reason why he should not do it better than he would have done if he had finished his book education when he left the high school; and he ought to have, all his life long, the higher enjoyment which comes from years

spent in the development of powers which would otherwise have remained dormant. He may have less success as a money-getter, but the object of a college is not to fit its graduates to earn large salaries.

The ambition of fathers to have their sons' social position better than their own often brings boys to college who have little fondness for intellectual pursuits, and no desire to get anything out of college except a good time and a diploma. I would not say that such sons ought not to come, if they can meet the requirements for admission. Many of them, to be sure, make only a short stay, but some, perhaps one half, continue and are graduated. If they can be trained to habits of regularity, and can be made to do work thorough enough to keep a safe standing, they will be much better men for the experience; and the probability is that before they reach the end of the course, the spirit of the place will possess some of them and give them an ambition to do something in the world worthy of their opportunities.

It is entirely correct to say that no youth is old enough to leave home safely till he has been thoroughly grounded in right principles. Some are never old enough to be trusted away from home. They will not, when fifty, have the

strength of character sufficient to go without a guardian in the midst of temptation. But the youth who has been well brought up, and who has a serious purpose, will find at college the influences that will develop the good that there is in him. If he is to leave home and live among others of his age, I know of no place where there are more safeguards against temptation and where the influences are better.

A young man who is ambitious for higher education need not lose heart because his means are limited. In almost all colleges there are tuition scholarships for those who need them, and show themselves worthy, and prizes for those who have the ability to win them. If one is in real need, he should not hesitate to explain his circumstances fully to his class officer or to the person in charge of the beneficiary funds; but it is not desirable for him to make direct application for one of the larger undergraduate scholarships which are assigned by the Faculty for special excellence of character and attainment. The fact that he thinks himself worthy of it might itself be taken as evidence that he is not quite the man whom the donor had in mind.

A student who is willing to do any kind of work that is honorable can generally find ways of earning money. He may not be able to see

his way clearly for many weeks ahead, but if he is made of the right stuff, it is not likely that he will have to leave on account of lack of means. Such men are often the ones who come out strongest in the end. They have so much more to do than their classmates that they learn to economize their time and to work rapidly. As I have watched the development in mind and character of those who have been self-supporting, I have often said: "Blessed is the student who has to work his way, who knows the value of money from his own experience, and who appreciates his opportunities because he knows what they cost." I do not think a man is less esteemed by his classmates because he is self-supporting, or that he has less chance of social recognition than he would have with a modest allowance from home. An election to a fraternity is not really an honor unless it comes unsought. If you fail to receive honors of this kind because you have not had time to know your class and be known by them, do not think your college life a failure. You have gained by your hard experience what may be worth more to you in the years to come. A young man who earns his way in college, wholly or in part, gets a kind of practical business training which will be valuable to him

later, whatever his vocation may be. But to do full college work, and at the same time earn enough to pay one's whole expenses, is ordinarily too great a tax on health and is not to be recommended.

You do not need to be told that success in college depends much on good preparation. You go to your school to prepare for the examination which assures you the certificate of admission. Throughout all the school years you have always this definite end in view. Whatever else your teachers may do for you (and they ought to do much besides), you expect them to prepare you to meet any test set by any examiners. It is best, therefore, to go to a school where the discipline is severe and the moral standard high. But you must be honest with yourself, and not try to shine with borrowed light. It is vastly more important that you should learn how to study, and that you should abstain from the use of all helps, than that you should take a high rank in the school. You must learn how to take hold of a piece of work at the right end. You must become accurate in your statements and be able to retain in mind, and have at command, the knowledge that you will need in your tests for admission to the higher institution. A vague

idea that you once knew something about a subject will not help you more in an examination for admission than it would in the practice of your profession. In answer to a question of Professor James Hadley relating to a certain period of Greek history, a candidate for admission to Yale once made substantially this reply: "I remember that somebody did something during that period, but I cannot recall who it was, or when it was, and I have also forgotten what he did and where he did it."

If you have ability and the advantages of a good school, you should be prepared to enter college when about seventeen. For one who wishes to get the most out of his college life, it is generally unwise to begin it earlier. But if you are kept back by unfavorable circumstances, it is better to enter several years later than to come poorly prepared.

It is unwise to enter college with deficient preparation. This is often attempted, for the sake of economy, by students who are under the necessity of earning money with which to pay their college expenses, but these are the very ones who cannot afford to run the risk. Suppose such a student, for some urgent reason, were allowed to enter the Freshman class with a year's deficiency. He must during Fresh-

man year do practically three years' work in one. He has, first, the regular studies of Freshman year to complete; second, the year's deficiency in preparation to make up; and, third, in addition, the task of supporting himself. Any one of these is all that is expected of a young man of his age, who does nothing else. This unreasonable burden keeps him from taking a creditable rank in scholarship, allows him no time to become acquainted with his classmates or for outside activities, and is very likely to leave him with impaired health, though the results of over-work may not immediately appear. In addition, there is the strong probability that he will have to take, after all, an extra year of college work in order to get his degree. There are indeed cases of men somewhat mature, who have entered seriously deficient in preparation and have nevertheless made creditable records. The regularity and industry necessary for them at the beginning of the college course became fixed habits, and they grew steadily in strength from year to year. But these are not to be taken as examples by younger men who have had better advantages. For one with many deficiencies, it is better on all accounts to wait and enter a year or more later, well prepared.

An added year often makes a great change in a young man's ability to do intellectual work. Many years ago, when no one was allowed to join the Freshman class in Yale College till all conditions were made up, I repeatedly examined a candidate who seemed to me extremely dull. Regularly every Saturday for many weeks he came to my room to go through the form of an examination. I felt so sure that if he ever got in, he could not stay more than one term, that I was several times on the point of urging him to give up the attempt and go home, but decided that the responsibility was with him and with his father. He finally removed his deficiencies, but so late in the season that he stayed out and entered the Freshman class at the beginning of the next college year. Then he disappointed me altogether. He developed slowly, but soon did quite satisfactorily in his daily recitations and still better in the term examination. Instead of being dropped at the end of the first term, as I had predicted, he had a fairly good grade in all of his studies. That unpromising candidate became a Phi Beta Kappa man, and an officer of his class, and was socially prominent.

Unless one expects to save a year in college, it is generally a waste of time to come over-

prepared. When he is fully ready to enter, why should he take another year in school? The result often is that he finds the work of the extra school year too easy and forms loose habits of study, of which it will be hard for him to rid himself in the years which follow. If a young man in good health, and old enough to enter, has a year to spare, it can be used to much better advantage after graduation, in general culture, travel, or extra work in the professional school.

Little need be said about the choice of a college. If the father is a college man, it adds to the enjoyment of both to have the son follow in his father's footsteps. I have never been sorry that I was guided by the advice of my pastor, who said that a boy brought up in the country should go to a city college, and that a boy brought up in the city should go to a college in a country town. Large colleges and small both have their advantages. While a bright boy in a small college does not gain as much by measuring himself with others, all or most of whom are his inferiors, the competition in a large college may dishearten a boy of only average ability, and he may lose his ambition. If the college is small, you will have a better chance for leadership and for social recogni-

tion; if it is large, you will be less limited in your choice of associates and friends, because there are so many to choose from, but you may not make a wise use of these opportunities. I may be wrong, but I do not believe that, unless the college is unusually small, there is any preference for one over the other on the ground of close relations between Faculty and students; that depends mainly on the spirit of the men who teach and the attitude of individual students toward the Faculty. As you can go through college but once, it is wise to choose the institution which will give you the best preparation for life. When you are a graduate, you will, of course, be loyal to the college of your choice, but you will take greater satisfaction if that is one which has a world-wide reputation, and there are manifest advantages in being connected with a college that has a large body of alumni. One should give up the idea, if he ever had it, that attendance at any college is going to fit him for life, as a tailor fits him with a suit of clothes. Let him get all he can from teachers, from good companionship, and from the traditions of the place; these are valuable helps, but they are helps only. The real good comes from the work he does himself. Many who have educated them-

selves without the help of schools and colleges have proved well-fitted to hold the most responsible positions. Every educated man is self-educated. There are few colleges so poor that an earnest student cannot find in them opportunity for sound mental training, and none so good that a man without purpose cannot abuse its privileges and make a complete failure.

It is a long step from the Senior class in school to the Freshman class in college. With excusable pride, you will look a great many times at your name in the catalogue of the college which has been honored and loved by so many generations of educated men, and with some feeling of humility you will be often reminded that there is no class in the whole institution lower than your own. The advancement brings with it much responsibility. In the school, your teachers have decided for you what subjects you should pursue, and have taught you how to study. If you have come from a good school, they have looked after your health and physical development, have wisely surrounded you with safeguards against temptations to idleness and dishonesty, and have taught you how to lay the foundations of an upright character. They have made it their aim so to guide you that you should be self-

dependent when you are no longer in their care. In college, you will have a degree of freedom from supervision which you have not yet known. It will be assumed that you are a man. The responsibility of deciding many important questions will fall mainly upon you. The college will advise you, as the school has heretofore done, but it will not, and ought not to, decide your questions for you. Your own development as a strong and independent man requires that you be self-reliant, use your own judgment, and make your own choices. You will have to meet your engagements regularly and promptly, and must do well the amount of work required of you; but the college will not dictate to you how to divide your time between study and recreation, or how to occupy the time not needed for strictly college work. You will be held responsible for the faithful performance of your duties as a student; but, as long as you do not neglect these, if you conduct yourself as a worthy member of the community, you will have as much freedom as any good citizen has.

Do not undervalue the advantage of coming under the personal influence of the men that make up the Faculty. They have been selected for their positions with great care, some because

of their skill in scientific investigation, some because of special qualifications as instructors, but all because of their ability to train young men in the process of education. It will be one of your great privileges to know them and feel the inspiration of their personality. If you are a good student, you will before you graduate count some of your instructors among your best friends, and their friendly interest in you will continue long after the close of your student days. I do not know any class of men, anywhere, in whose sincerity and integrity and fitness for their positions I have more confidence.

The Faculty are, like the weather, subject to much unfavorable and unjust criticism. Fathers generally seem to think that the fault is with the Faculty if their sons form bad habits or fail in their studies. If the college loses in debate, the Faculty are criticized by the public for poor instruction; if it loses in baseball and football, they are criticized by the students and the alumni for lack of sympathy with athletics. It seems to be student nature to blame the Faculty when anything goes wrong with the college. The most of us think we can do another man's business better than he does it, and he probably thinks the same regarding us;

but it is reasonable to suppose that men who are devoting their lives to the study of educational problems should understand better how to manage an institution of learning than those who are only undergraduate students in the institution. When tempted to say hard things about your instructors, stop a moment and think how much they have to put up with in you. Loyalty to the college should lead the student to co-operate heartily with the Faculty for the common good. Courtesy, as well as duty, demands that he submit cheerfully to their authority. Whatever he may think of their rules, it is his place to obey them. He promised this when he was received into the fellowship of the college, and the only honorable course is to live up to the promise in a manly way, or withdraw quietly and go to some other institution.

The first year in college generally determines the character of one's whole course. If you could look up the early history of graduates who have attained distinction in their professions or in public life, you would find that they were mostly men of regular habits, and conscientious, diligent students in Freshman year. They may not have shown unusual ability at first, but they were honorable men and hard

workers. Bad habits of study in Freshman year are seldom overcome, and a false standard of morals then is likely to be maintained to the end; if it is not, it will give one a reputation which it is hard to live down.

There are about six hundred universities, colleges, and schools of technology in the United States, that offer their privileges to any young man, without regard to creed, race, or color, who can satisfy the requirements for admission. The greater part of these have been founded and built up by gifts from private individuals; some have been established by state authority. The endowment and equipment represent a vast amount of capital; yet in state institutions instruction is given to the children of the state without payment of tuition, and in most others, expenses are made light for those who are without means. Even where full tuition is paid, it does not cover more than one-half of the actual cost of the student's instruction. Why are these opportunities offered so freely to all who are qualified to make use of them? The purpose is to train young men in mind and character for public service and for good citizenship, that their lives may be a contribution to the general welfare.

Talking one day with a graduate about the

Chinese students in American colleges, I called his attention especially to their excellent scholarship. He said: "But you must remember that the Chinese students are all picked men"; to which I replied with the question: "Are not all college students picked men?" There are not less than seven millions of young men in the United States between the ages of seventeen and twenty-four. What a small part of these have the advantages which you are enjoying! You have been selected for this great privilege, first, by inheritance. Perhaps it was your fortune to be born in a family that could afford to send you to a good school and then to supply your wants in college. Perhaps, instead of wealth, you have inherited, what is far better, the indomitable spirit which will help you to make your way anywhere. If you are already in college, you have been selected also by the tests through which you have passed in the school and in the examination for admission, by which at least one-half of those who seek to enter are left somewhere by the wayside. Much, therefore, ought to be expected of you. You have no right to use for selfish ends these opportunities, that persons unknown to you have supplied and which the vast majority of young men cannot have. You are, in a certain sense, a

representative of the public, chosen from among the young men of the country, that you may be prepared, in great part at the expense of others, for some service which you are to render to your fellow men.

II

THE MAIN PURPOSE

A real education must be based on a serious, consecutive, progressive study of something definite, teachable, and hard.—*Paul Shorey.*

Thinking is learned by thinking.—*President Thwing.*

Providence has nothing good or high in store for one who does not resolutely aim at something high and good. A purpose is the eternal condition of success.

—*T. T. Munger.*

The men who leave their mark upon the world are men who, when it comes to a real conflict between purpose and pleasure, care more for the former than for the latter.—*President Hadley.*

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

The rising generation should think hard and feel keenly just where the men and women who constitute the actual human world are thinking and feeling most today.—*President Eliot.*

He only is a well-made man who has a good determination.—*Emerson.*

Books are lifelong friends, whom we come to love and know as we do our children.—*S. L. Boardman.*

II

THE MAIN PURPOSE

When, at the close of the Senior year, you look back upon your college days, you will appreciate the advantages that have come to you from the social life of the college and from the part you have taken in athletics or in any other outside activities. But nothing will then gratify you so much as a consciousness of intellectual growth and the knowledge that you can do more and better work than you could have done four years earlier. If you find that you have made little or no intellectual progress, you will then appreciate the loss, your regret will be sincere, and will increase with the passing years. Much as there is that is valuable outside the class-room, the real object of your going to college is to study, to come under the intellectual stimulus of the scholars and teachers that make up the Faculty, and to get the mental training and culture that result from doing what they require.

Men fail in college, as elsewhere, who do not have before them a definite plan. Where there is no plan, there is no incentive to achievement

and little is accomplished. The first question, then, is, What have you come to college for? Your present ambition as a student is perhaps to rank high in scholarship and wear a Phi Beta Kappa key, or to win a place on the editorial board of some college publication, or to become qualified to represent the college in debate; these aims are all highly commendable, but none of them should be considered an end in itself. If your main purpose is for college success only, then you may not be getting the most possible from your opportunities. There ought to be back of all a plan of life, a settled purpose which looks out into the future, to keep you strong and steady, and enable you to see things in their right light. The important consideration is, not how you stand with the Faculty or with your fellows, though you ought to stand well with both, but rather how you will stand in your profession twenty years hence; and, as far as mental equipment goes, that will depend less on your published grade of scholarship, or the honors which you take in college, than on your methods of study. It is better not to win scholarship honors than to win them by selecting your courses and preparing your lessons solely with that end in view. It is better not to make the debating team than to make it

by getting some one else to do your thinking for you.

For the four years in college your aim should be to come to the close of the college course prepared to take up the work which will await you, with strong confidence in your ability to do it well. In all your plans during this period, that is the main purpose to keep in view. To gain this end, you will need to go out from college with a well-disciplined mind, a body capable of much endurance, and a character in which the world puts faith.

The chief object of a college education is not to store the mind with knowledge. It is quite possible for a man to have a great deal of information, without the ability to make use of it. A mind full of facts, but untrained, has been compared to a house into which the furniture of half a village has been thrown on an alarm of fire. In its crowded and disordered condition, it is of as little use to the owner as if it were empty. The amount of knowledge on every important subject is so great that it would be impossible for the mind to retain it, and a waste of energy to try to retain it even if it were possible. To be well equipped in his profession, a man must know where to go for any material in his special line which it becomes

necessary for him to have, and he must know also how to make use of it. If he has at command only what he retains in mind, he is out of the race, in competition with one trained to a right use of his materials.

Many years ago, when an examination in geography was required for admission to Yale, and when American boys knew less about the Philippines than they know now, a candidate found this question on his paper: "Through what bodies of water would you sail in going from London to Manila?" He wrote: "I would sail down to the Straits of Gibraltar, enter the Mediterranean, go through the Suez Canal into the Red Sea, and then—inquire." He did not know enough to satisfy the examiner, but he had as much knowledge of the subject as would be needed for almost any other purpose. There are plenty of books and maps in the world, and it is not necessary for one who has no present intention of going outside the limits of his native country to burden his mind with all the details of all possible voyages which could be made to the ends of the earth. The necessary thing is that he should know how to get the information when he needs it. Except for educational or other special purposes, it is foolish to attempt to fill the mind with material that

can easily be obtained from books of reference. Secretary Bayard, noticing the kind of questions set for a civil service examination, remarked that he should not wish to have in his office a man who knew the population of all the countries of Europe.

I would not underestimate the value of the knowledge that may be gained in the classroom. One cannot devote four years of his early manhood to an intelligent pursuit of the subjects now offered in the course of study of an American college without acquiring incidentally a great deal of information that may be valuable in after life. Whatever seems to him likely to prove valuable, either later in college or in the years that follow, he should aim to store up; and, as the mind unaided will retain but a small part of what it receives, it is important that he learn how to arrange his material, by the employment of modern devices, so that he can readily refer to it, should occasion require. He may not have as much occasion as he now supposes to use the knowledge here gained, but he should learn how to arrange it systematically, expecting to make use of it.

But the important object before you in college is mental training. You should select your courses with so much care, and do your

work in such a way that when you graduate you will know how to take up intelligently any new subject and readily master it. When you have acquired this power, you may rightly be called educated, whether you obtained the education in a university or in the training of practical experience.

At the present day, the college student is called upon to select a part or all of his courses, generally with important limitations in the earlier years. Some institutions wisely arrange the studies in groups, all the subjects in each group being fixed. If it were possible to group the studies so that each student could be required to take what he needs, this would be better for him than freedom of choice among many courses. When he selects his own courses with but little restriction, the temptation is often too great to take those that are easy, or that furnish information and entertainment only; and even when he desires to get the courses that are best for him, without regard to their difficulty, and has a general idea of what he needs, it is by no means easy for him to make a wise selection. He knows to some extent what he may gain by continuing subjects already begun, but of the value of those new to him he is in a poor condition to judge.

Of the methods employed in them he generally knows only what other students tell him. The number of courses open to him is often large, and from the many which he wishes, he can select only a few. He is limited, also, in his choice by the schedule of recitations, on which he often finds that two or more courses which he wishes to take come at the same hour. The result is that many delay their selection till the last day allowed, and then make up the list, influenced by what their companions have taken. This is not worthy of being called a choice, and is likely to be followed by a desire for change as soon as the list has been handed in.

To learn to decide important questions wisely is part of a young man's education. He will make mistakes at first, and these will teach him caution; but the need of caution will not be properly impressed upon him if he is not required to adhere to his decisions. When a student is allowed to select his studies, he ought to feel responsible for the choice after it is made, and under obligation to justify it by showing an interest in the studies which he has selected. If he finds a course more difficult than he expected, he should put forth more effort. To think of giving it up because it is

difficult, or because he does not like it, will weaken the will power; to stick to it, with a determination to succeed, will make a stronger man. It will be worth a great deal to any one to learn early not to make a decision till he has taken time to convince himself that it is wise, and to feel bound by the decision when it is made, though to do so may involve personal hardship. If this becomes his practice, men will know just where he stands.

You should select your courses so as to get a good all-round education, with a broad and solid foundation of academical studies on which to build your future work. Under the old system of required courses, the Faculty constructed the curriculum mostly of subjects which they considered best for mental discipline, and the colleges turned out strong men. In the choice of studies you should select those that require a reasonable amount of hard work. Too easy courses waste one's time, and a very difficult schedule may demand more than it is wise for a student under twenty to undertake. If I were to make up your schedule for you, I should select for the first two years studies that have much disciplinary value, as mathematics, science, and the ancient and modern languages, and leave the so-called culture studies for the

two final years. You will be much better qualified to appreciate and enjoy these maturer studies in Junior and Senior years, and you need the discipline of the languages and the more exact sciences first. In general, no one ought to graduate from college without a good knowledge of English, Latin, mathematics, French, German, history, political science, philosophy, and some of the physical and natural sciences. What I learned in physics and astronomy has contributed to my life so much that has been helpful and interesting that I cannot think of a college course as complete without them. I had also a great deal of Greek and Latin. It seems to me worth while for the student of good ability to spend time in the study of these two ancient civilizations, from which we have derived the highest ideals in art and literature, and the foundations of law and government. Greek and Latin have been taught so long and so well that, in the best schools, a boy can get a more thorough preparation for college in them than in most other subjects. The translation of the best works in these languages into good idiomatic prose affords excellent training in English, and the constant practice of weighing different views and interpretations, each of which may

be defended, and of choosing the one which seems best, improves the judgment. The study of Greek and Latin is the best preparation for many other subjects taken up in college or in the professional and graduate schools. But the advantage of the study of the ancient languages, or indeed of any language or of any subject, is lost in great measure when one begins to use helps in preparing for recitations and examinations.

There are some men on the Faculty whose instruction you will want, no matter what courses they offer. The personal influence of the man back of the course, and his methods, will be worth so much that no substitute will quite compensate for their loss. Between two courses that seem equally desirable, it is better to select one that, because it requires the aid of instructor or laboratory, must be taken in college or not at all, in preference to the one which you can read up outside.

The Faculty will no doubt see to it that at the beginning of each year some of your courses naturally follow those already taken, so that a due proportion of your studies may be consecutive and progressive. Otherwise you might spend too much time on work that is purely elementary, and get a thorough training in

nothing. A student should have one subject in which he does the best work of which he is capable, not limiting his attainments in it by what his instructors demand, but learning, as far as is possible for him, all there is to be known about it, making it a favorite pursuit and keeping up his interest in it after leaving college. If it is something entirely outside his profession, it may continue to be a helpful stimulus, as well as a pleasant mental recreation, all through life. Every man needs some such avocation to call his thoughts away from his regular duties, and he will get more satisfaction from it if the foundations have been laid in college, under the guidance of an enthusiastic teacher.

An early choice of one's profession will help a student somewhat in the selection of his courses for Junior and Senior years. Prospective students of medicine or law or theology can generally select courses that will be helpful to them in the professional school. The surest way to make the right choice here is to get the advice of the dean of the school where one intends to pursue his professional studies. Many courses have been introduced lately, designed in part to give a practical training to any student without regard to his profession,

but intended also for those who expect to go into business. One who is preparing for business may choose with profit courses dealing with money and credit, commerce, transportation, trusts, banking, insurance, the science of government, and like subjects.

To secure good results from college work, one must be thoroughly interested in it. He will then study for the love of it, and will not need outside pressure. A strong man is not likely to keep up an interest in courses that are easy. We become interested in things on which we spend time, not in those which require but little attention. The surest way to maintain a genuine interest in study is to get under stimulating teachers, who are systematic, demand regularity of attendance and hard work, and know how to make things clear, and then to conform strictly to their demands.

One has advanced a long distance in mental training when he is able to concentrate his attention on a subject which he wishes to investigate. The attention is fixed without difficulty on things that are easy and entertaining. A boy will read an interesting book, or become engaged in some absorbing game, and be utterly insensible to the flight of time; but as soon as a difficult mental task is set

before him, the mind shrinks from the effort and is constantly wandering to other and more congenial subjects. The chief difference between the successful and the unsuccessful man, whatever his occupation, lies in the ability to control the mind. This power will need to be acquired. You will find that you cannot bring your mind under control without much patient effort; but it can be done if you are thoroughly in earnest, and you must learn to do it. When you sit down to study, give yourself wholly to the task before you. Avoid all bodily movements that may tend to distract your thoughts, and let the mind have a chance to work uninterruptedly. If you observe a man when he is intensely absorbed in anything, as at the critical point in a game, or when watching some object in nature, you will see that for the moment he has absolute self-control. An audience of thousands will listen to a fine passage of music in almost perfect silence. Can you not learn to fix your mind on your work to the same degree? When you find your thoughts wandering, resolutely call them back again and hold them as closely as you can to the task till it is completed. Day after day and month after month of this experience will gradually secure control over a

wandering mind. By and by you will find that you can do in one hour what at first required two or three, and it will be better done. Your ability to work rapidly and thoroughly will increase with each succeeding year, until you are able to do the most work in the least time.

As the body gains its full power by regular and systematic exercise through a long period of years, so the mind is developed by doing its daily tasks patiently and thoroughly. Special efforts put forth occasionally may not be without their value, but such mental strain does not properly develop the mind, any more than occasional over-exertion develops the body. It is by doing conscientiously the duties of each day that one acquires the strength which the great occasion demands.

All work should be done thoroughly, whether one likes it or not; but if any part of it is to be neglected, let it not be the tasks that are irksome. These, above all others, are to be done religiously. In after life, success cannot be attained if one neglects the duties that are disagreeable. It is not so very difficult to get interested in an unwelcome task when one has actually begun it; the hard part is to begin. Because the very thought of it is annoying, you continue to put it off, and keep it out of

mind as long as possible. The way to deal with it is to take hold of it first of all. *Dimidium facti, qui cœpit, habet.* If, when you have before you several things to do, you take up and finish the most irksome first, the others will seem light and you will have a comfortable satisfaction in place of the cowardly feeling which otherwise would hang over you till the disagreeable duty is done.

If the work seems to us difficult, let us take hold of it with courage and confidence, and we shall find ourselves stronger than we thought. We do not know whether we are strong or weak till we take up some hard task. The difficulty of it will make it necessary for us to do our best, and we shall then get some idea of what our best is. It is certain that he will never become a strong man who habitually turns aside to avoid things that are difficult. Man has been developed by facing difficulties and overcoming them. In the countries where there are few obstacles to contend with, men are inferior. A life of ease does not produce men of thought and action. If man had always lived in a Garden of Eden, with nothing to do but till the ground and eat of the fruit thereof, he would not have developed the strength, courage, self-reliance, and pertinacity which

came from subduing a world which brought forth thorns and thistles and on which he ate bread in the sweat of his brow. By doing hard things, we get the strength that will enable us to do things that are yet harder.

Never urge as an excuse for poor work that your surroundings are unfavorable. Remember how much has been accomplished by those with no early advantages or with bodily infirmities which would have been for most of us sufficient reason for idleness. No surroundings can be so unfavorable as to keep a young man who has health and ability from making much of himself, if he follows steadfastly an earnest purpose.

Learn to think for yourself. Do not lean on the support of others. One of the worst evils from using helps in study, aside from the dishonesty of it, is that one loses confidence in his own judgment and does not dare to express an opinion on any subject until it is supported by some one else. A young man takes up in college a certain line of study, which leads to the degree of Bachelor of Arts or Bachelor of Philosophy. To prove himself worthy of the degree, he is required to complete a certain amount of class-room work. But the real purpose of the college is not that he may accom-

plish this amount of work, nor even that he may secure the degree; it is rather, as has already been said, that he may gain the training in mind and character which comes from doing the work. He can have this training only by doing the work himself. If, therefore, he gets it done for him and then presents it as his own, he is defeating the object for which, often at great sacrifice to his family, he is spending in college the best years of his life. Instead of developing into a strong man, he is growing weaker in character and intellectual power from year to year, and may be really less fitted to take up the serious business of life at the end of his course than he was at the beginning. There is a certain satisfaction in having done one's work well, which more than compensates for all the hard struggles and self-denial involved in doing it well, and the joy that comes with the consciousness that one's mental powers are growing stronger is like the joy of existence in a perfectly healthy body.

There is not the slightest ground for thinking that mental training may be lightly regarded by students who plan to enter business. A capable business man is not developed by doing things that require no thought. In

more recent years, there has been a steadily increasing demand for college men in business. It was once believed that if a boy was marked out for a business career, college for him would mean a waste of time; but a college graduate, who has really earned his diploma by hard work, has had just the discipline which will enable him to succeed in modern business. It is not the possession of a diploma that makes his services valuable, but the hard work which he did in order to get the diploma. It is true that he must be willing to begin where his untrained brother began; but the man who has learned to concentrate his attention on one subject and who knows how to take hold of a new problem as a rule soon outstrips his companion who decided to enter business without collegiate study, and within one or two decades has ten chances for the larger success which every man wishes to achieve, where the untrained man has one. I would not advise any one to enter upon a college course in order to be better equipped for making money. But for a young man of good sense and business capacity, a mind disciplined by thorough study is a valuable possession, even when estimated wholly from a business point of view.

In a debating society in a small New Eng-

land village a few years since, one question under discussion was: "Which is to be preferred, education or money?" The society decided, I think, that money was to be preferred. There were two boys in the village who became deeply interested in that question, and carefully considered the advantages and disadvantages of a college course. Both were without means, and in ability and character seemed then not very much unlike. One chose to study and earn his way as best he could, ignoring the thought of making money; the other gave up further study to engage in business, because it gave promise of a more immediate income. These boys met not long ago and compared results. The one who preferred money to education had tried different kinds of employment, each of which he had given up, either because it did not satisfy him or because advancement in it was slow, and he had just taken a new position, in which he was receiving the usual small compensation of a beginner. The boy who preferred education to money was a Junior in college, ranking well in scholarship and paying his way by tutoring his classmates in their studies. His working hours were several times less, yet his monthly income was at least twice as great; and it should be

remembered that he was devoting the greater part of his time to his college studies and that he took for earning money only the two or three hours each day that he did not need for his regular occupation. His chief compensation was not the sum which was paid him for giving private instruction, but the mental training which he was getting in college. It does not follow, of course, that, if the young man who chose to study adopts teaching as a profession, the other who chose business will not have a much greater income within the next ten or twenty years; nor does it follow that he will. But if both become business men, it is certain enough that the man with the trained mind will be the one to receive steady advancement. A student who pays his way in college, and also ranks well in his class, is getting an excellent training for business.

Your intellectual work should not be limited by the requirements of the class-room, but should include also a good deal of voluntary reading and writing. In the college library is stored as much as the institution is able to gather of the thought of the wisest men, from the earliest time to the present day. This information lies at your command, as far as you are able to make use of it. If you are

interested or can get interested in any subject, the opportunity to pursue it is here. There is far less reading of good books in college today than there was fifty years ago, when there was little to read except books, and those mostly good. The over-supply of newspapers and magazines has resulted in the neglect of the library by the average college student, and the percentage is not large of those who read good library books, except upon the requirement of the instructor.

To know a book thoroughly is to know the author, and here is your opportunity to become acquainted with the good and great of former days. What an influence such an acquaintance has on a young man's life! The great writers have left us in their works the best part of themselves. Shakespeare to us now is not a man who lived three hundred years ago and wrote plays for the stage, but rather a collection of unrivaled literature which bears his name. What matters it to us what his personal history was, when every thinking man has in his own library the collection of literature into which he put his thought? That volume in your library is more truly Shakespeare than the body of flesh which his contemporaries saw.

The books that you habitually read will be

an index of your character and purpose. It is wise, therefore, to begin right. As you can read only a limited number of books, by all means select the best. Life is too short to waste one's time in reading bad or inferior books, when there are so many which are excellent. One's own self-respect, his regard for his home and the companions and friends who believe in him, should keep him from reading books which are vulgar or immoral, or which border on immorality. Everybody, of course, will read the newspapers for the record of current events, and the magazines to keep up with the progress of the age. In addition, one should also read the books with which every educated man ought to be familiar, including some of the best works of the historians, the biographers, the essayists, the novelists, and especially the poets. Without the information and culture which such reading affords, you will lack something in your mental equipment which others will notice and of which you will be too well aware.

Be thorough and systematic in your reading. Read books that make you think, and read them so as to become master of the author's thought. After having read an article or a chapter in a book that interests you, it is good practice to write out the substance of it from

memory. Much careless reading lessens one's power to reproduce what he has read. "Looking at print," as Charles R. Brown calls such reading, adds nothing to one's knowledge and weakens rather than strengthens the mental grasp. The man who regularly devours the newspaper often cannot recall even a witticism after an hour; much less can he give you the thought of an editorial.

To become a good writer ought to be a student's ambition. This power is attained only by long and careful practice. The best preparation for writing is thorough study and an extensive and careful reading of good books. It is of little use to be able to write grammatically, and even fluently, if you have nothing to say. The thought may be very simply and plainly stated and still be attractive and command attention. By reading good literature and by practice under the guidance of an instructor, you can acquire a style which is your own; and your own style is better for you than a style imitated from some one else.

In the city or town in which your life is to be spent, you will be looked up to as an educated man. Even if you do not care now to become a writer or speaker, you may be called upon then to represent your community, or some

part of it, in situations where it will be of great advantage to be able to express your opinions intelligently, either on your feet or with your pen. You will wish then to have something to say, and to be able to say it in clear, concise and forcible language. Take advantage, therefore, of the opportunities which college now offers, either in the course of study or in the student publications or in the societies, to gain facility in writing and in speaking. You will find few college graduates who will not heartily commend this advice.

III

HEALTH, RECREATION, AND EXERCISE

The possession of health should be a matter of hearty, honest pride. I would have one hold himself ashamed who has not a man's share of manly vitality.

—*T. T. Munger.*

There is more spiritual misery and original sin in imperfect digestion than in most human hearts.

—*President Canfield.*

Misce stultitiam consiliis brevem.—Horace.

The collegian's standard of purity in his sports should be the highest.—*Walter Camp.*

In my school days, my lessons were better got in football season, when loyalty to the captain compelled me to interrupt the study for the game.

—*Herbert W. Fisher.*

Go forth under the open sky and list to Nature's teaching.—*Bryant.*

When on the breath of autumn's breeze,
  From pastures dry and brown,
Goes floating like an idle thought
  The fair white thistledown,
O then what joy to walk at will
  Upon the golden harvest hill!

—*Mary Howitt.*

III

HEALTH, RECREATION, AND EXERCISE

No one expects a college student to devote his time wholly to study. A great deal ought to be gained from college which the class-room cannot supply. There are opportunities for usefulness, for self-improvement, and for enjoyment in many directions, some of which will not come again. Every student should include in his plans some regular form of outside activity. The mistake is in allowing this to absorb so much attention that it becomes his chief occupation. The youth who excused himself to the class officer for his low standing on the ground that he had so much to do in athletics that he had not time for "outside work" had come to believe, for the moment at least, that his studies were of secondary importance, and that his duties on the team rightfully took precedence of all else. He might have expressed the same view by saying that he did not intend to let his studies interfere with his college work.

If one enters properly fitted, with good

health and good habits of study, he can do his class-room work thoroughly and also rapidly, and have left all the time needed for outside activities. There is no good reason why debating, or dramatics, or music, or competition for the college publications, or any form of athletics, should interfere with one's studies if he has come with adequate preparation, lives according to some plan, and is not dawdling when he thinks he is studying. The best scholars in a class are often among the best writers and speakers, and some of the very best athletes have ranked high in scholarship.

One constant aim of every student should be a healthy physical development. Whatever other things you may sometime possess, these will never be your own in the same sense in which your body is your own. Other possessions you will use and pass on to others. They may be exchanged; they may even be destroyed, and you suffer no real loss. If you do not like your house, you may take it down and build another. But your body is actually your own. It may be strong, or it may have imperfections; but one thing is sure,—it is your body, and you will never have any other. It will be your possession till your last day on earth. You may destroy it, but you cannot replace it. When it

ceases to act, your place here becomes vacant. As with all material things, the care taken of it (barring accident) determines how long it will last. You may abuse it, and it will break down early; or you may use it reasonably, and it will last to a good old age. What it will do for you depends not more on inheritance than on care. Indeed, great length of life has sometimes been due to bodily weakness in youth. In my Freshman year I saw President Jeremiah Day occasionally, at morning chapel and at the Sunday religious services. He was then a very old man. In his thirtieth year, when serving as tutor, his health failed and he was forced to abandon his work before entering upon the duties of the professorship to which he had recently been elected. A fellow tutor wrote to Professor Silliman, then in Philadelphia: "I have lately heard from Mr. Day. He is no better, but rather worse. Dr. Dwight told me a short time since that he had given up the expectation of ever seeing Mr. Day in the professor's chair. That such a man should be cut off in the very bloom of life is to human eye dark and mysterious." But Mr. Day was not to be cut off in the very bloom of life. From this experience he learned so well how to take care of himself that he added to his life

more than three score years. He lived to serve the college fourteen years as a professor of mathematics and twenty-nine years as president; twenty years after withdrawing from the presidency, he died at the age of ninety-four. Samuel Nott, a graduate of Yale College in 1780, was "feeble and sickly when young," but by great care he became strong enough to continue unaided in one pastorate nearly sixty-six years, and died as the result of an accident in his ninety-ninth year. Many similar examples might be given. If men who inherited feeble constitutions could by wise care be active till seventy or eighty, what may not the young man accomplish, by the same care, who has inherited a strong constitution?

How few years you will have, at best, for your life work! You will hardly enter upon it before your thirtieth year; and if you last till three score and ten, there will be left but forty years of activity in your profession. And what are forty years? Made up of only ten periods, each of the length of the brief course in college! You will just begin to feel that you have become master of your calling and are ready to do your best work, when the body will begin to show itself unequal to the strain. This is not a reason for entering on your work earlier,

before you are mature and well prepared, for that might shorten your period of activity rather than lengthen it; it is rather a reason for taking such care of the body that you may long continue to be active and useful. The vitality of a healthy body gives a man the confidence to take up positions of responsibility and the strength to meet successfully the duties and overcome the obstacles which he will have to face. To a college man, health should be the first consideration. It is a question whether it is wise for one without sound health to go to college. While I would not discourage him from making the attempt, I should say, unhesitatingly, get health first and college later.

Whether a man is old or young does not depend altogether upon the number of years since his birth. In reckoning time, the Romans looked forward as well as backward. In its relation to your life and your usefulness, the question of age depends more on the years before than on those behind you. The essential consideration is, how much of your vitality have you used up, and how much have you left? A student who graduates at the age of twenty, with a body enfeebled by overwork, neglect, or dissipation, and unable to resist disease, whose life is not likely to reach out beyond his thirtieth

or fortieth year, is really older than his classmate of twenty-eight who has the prospect of being able to do a man's work till he is seventy. When considering a person's age, we always ask, How old is he? i.e., how long since he was born; a more important question is, How young is he? And this depends at least as much on the years of his life still remaining as on those already spent. If a student in college, with his opportunities to learn about himself and with the equipment and time allowed him for physical development, will give due attention to the laws of health, he may reasonably expect to lengthen his active life by many years and to be a young man at fifty or sixty.

A man thinks as little as possible about his health till he has lost it. The vigorous youth does not believe that what has happened to others will happen to him. He has a vague idea that he is destined by the fates to a long life, whether he takes any care of himself or not; or he feels strong enough now and cares nothing about the future. He will leave the future to take care of itself. But because you are strong, that is the very reason why you should not dissipate the natural energy that God and nature have given you. You are not wholly your own; you are a part of the best

assets of your family, of your town, of the college in which you are being educated. You owe it to all these interests to preserve your body pure and strong for a service as efficient and long as possible. If you have inherited a strong and healthy body, you are under especial obligations to take care of it, as you would of any priceless possession. Yet because you now feel the glow of health, you naturally think that no care is necessary, that you can disregard the laws of health, eat and drink what and when and as much as you will, neglect exercise and sleep, and run into any form of excess. You can do this if you choose, but you will sooner or later pay the penalty. Though the penalty be long delayed, it is sure to come, and it will not be light. It is nowhere more true than in matters of health that "the way of the transgressor is hard," and that "whatsoever a man soweth, that shall he also reap." Good health is a birthright too precious to be bartered away thoughtlessly. The secret of health for you is simple. It is found in fresh air, pure water, proper exercise, frugal and wholesome diet, and plenty of sleep. If you will make sure of these, and in addition avoid all forms of dissipation and never worry, you will have little occasion to think about your health.

But one may have physical weaknesses which he does not himself detect, and which, if not corrected, may lead to serious results. The colleges now furnish to the student the opportunity to learn by a physical examination where his body is below the normal standard, and what exercises he should take to strengthen the weaker parts so that he may become a well-developed man. This is a privilege which every one ought gladly to accept.

Intellectual tasks are harder than physical, and to keep in good condition a man who does hard intellectual work must have recreation; but the recreation must be wholesome and healthful, and it must not be so absorbing as to take the place of the regular occupation. Many people at the present day seem to have adopted recreation as their profession. Some students get a certain degree of relaxation by turning from their daily tasks to another kind of intellectual pursuit. The mind, like the body, is rested by change of occupation. But this is not enough. At some time each day,—and if convenient, at the same hour,—throw aside all intellectual work and give yourself up for the time to some exercise that affords entire relaxation. This will bring you back again to your book or pen with your mind fresh and active.

Make relaxation a rule. If you try to get on without it, the mind will lose its grip.

Each must discover for himself what is the best kind of recreation and exercise; one prescription will not fit all cases. What is one man's play may be another's work. The man who toils with his hands is rested and refreshed by an evening spent with books, and the student finds relaxation in doing things which are work when done to earn one's living. You find relaxation in walking about the streets of the city, but the postman does not. The student of seventy years ago sawed wood to earn money, and was satisfied with this for exercise. He felt no need of gymnastics or athletics. But most modern students would hardly accept as a satisfactory form of exercise any kind of activity to which a money value could be affixed, even if it produced as good results. The students of former days were round-shouldered and dyspeptic. The modern forms of exercise and recreation produce better physical development.

Athletic sports are undoubtedly the best form of physical exercise for most young men, combining healthful activity in the open air with wholesome recreation. They demand that generous rivalry which leads to enthusiastic

participation. They teach also courage, self-control, and loyalty, and are most important helps in the development of a strong character. They must not be made the chief interest in college, but should be wisely subordinated to the main purpose of college life. Under the direction of a competent physical adviser, a student should select those forms of indoor and outdoor exercise which are likely to contribute most toward his physical development and the prolongation of an active life. It is quite possible for a young man who is too independent to receive advice to take exercises in the gymnasium or on the athletic field which may do him great harm.

In case you seem to have the necessary physical qualifications, you may be asked to try for one or more of the athletic teams. If your body stands the test of a thorough physical examination, and if you are well up in your studies, it may not be unwise to make the trial. If, after long periods of training, you finally succeed, you will have to sacrifice much; yet, if you can meet the requirements without neglecting your studies, the strict discipline to which you will have to submit will be worth all that it costs. But unless you are able and willing to maintain a good rank in scholarship and to

keep in strict training, you have no right to compete for a place on an intercollegiate team. You will prove false to the captain and the coaches, as well as to the college, if any deficiency for which you alone are responsible prevents your playing after so much time and effort have been spent in preparing you for the final contest. If you ever have the honor to represent your college in a championship game or race, you will need all the strength and endurance you have been able to store up. Playing in a hotly contested football game, or pulling in the last half of a close race, is about the furthest thing in the world from recreation.

I believe in college athletics when rightly managed, and do not see how any one who has watched the change that has taken place in the manners and morals of students since the introduction of athletic sports could be willing to give them up and go back to things as they were. I do not believe there is any less study in college on account of athletics. The time that was formerly idled away, and the animal spirits that were vented in destruction of property or in dissipation, are now devoted to athletic sports. But it is much to be regretted that the intense interest of the public in intercollegiate contests has given such contests

a greatly exaggerated importance; and if the interest of students in college athletics could be maintained without them, it would perhaps be better if intercollegiate contests were given up. It is not putting things in their right proportion when the name of a college athlete of twenty is better known throughout the whole country than that of the head of the institution in which he is a student, or of any man in public life except the President of the United States.

Both in the general management of athletic sports and in the actual contests on the field and water, all will agree that every participant should on all occasions be a gentleman and show courteous and generous treatment toward his rival. While it is expected that both sides will "play the game for all it is worth," the aim is of course to win only by fair means. The college encourages athletic sports for the exercise and training which they require, and not in order to gain a victory over some rival institution. It is worth something to win,—no one will deny that; but it is worth more to play a clean, aggressive, manly game. It is worth more to learn to bear up bravely under an honorable defeat than it is to win. If defeat comes, take it like men, and give generous

praise to the victorious rival. In the intercollegiate contests forty years ago, the losers often tried to show that they deserved to win. If the contest was on the water, they had been fouled or had broken an oar; sometimes they challenged the victorious crew to row the race over again on the following day, well aware that no attention would be given to such a challenge. If the contest was in baseball, the umpire was unfair or the field poor. One gratifying result of several decades of college athletics is the commendable spirit now generally shown in defeat. Today the defeated side is expected to accept the result without question, and to admit generously that the best team has won. It is hard to do this, but it is manly. To attempt any other explanation, when the contest has been fairly decided against you, is to act like children. The public generally has no sympathy whatever with the attempt to win by disconcerting the opposing team. The aim should be to win by playing a good game, not by making the other side play poorly. All concentrated efforts, whether by the team or by its supporters, designed to "rattle" the players on the other side are unworthy of college men, and are generally displeasing to the spectators on both sides. Any close contest will be hard-

fought, but it must not arouse the spirit of anger or revenge. One of the claims for athletic sports is that they train men to self-control under the strongest provocation.

For those who have not the physical ability or the ambition to make the university team in any of the major or minor sports, there ought to be in the colleges, as there is in many of the best schools, opportunity to engage in the same sports solely for exercise and recreation. College athletics are rightly criticized because they offer their advantages to the strong only, and do little for the average student. Gymnasiums and athletic fields ought to be administered for the use of those who need them, as well as for the expert athlete and gymnast. Athletic and gymnastic contests between departments, or classes, or dormitories, or scholarship divisions, are to be heartily encouraged. Not much good comes from obliging men to take exercise that they do not like. Whether of simian descent or not, man seems to be by nature a lazy animal, in whose view bodily exercise profiteth little. But it would seem that, amid all the various sports now common, if the opportunity were offered, any young man might find at least one in which he could engage with enthusiasm and profit.

For the general purpose of recreation and exercise, there is nothing better for the average student than a brisk walk in the bracing air among the hills or by the seashore, with pleasant companions. If you go alone, the thoughts that trouble you at other times will trouble you then. Have something interesting to see, talk about your plans for life, and avoid discussion of subjects on which you disagree. Cast away care and go simply to have a good time.

An experience of over forty years has made me a firm believer in light gymnastics for a busy man, or for one who cannot take more vigorous exercise. I began life with a weak constitution, and at the time of graduation from college had no expectation of living to be an old man. Charles S. Royse, a well-known teacher of gymnastics, my colleague at the Chickering Institute, with sympathetic interest, taught me such exercises as one could conveniently take in his room each day. His instructions and advice I have followed with great advantage. This practice, with prudent habits and a fondness for outdoor life, enabled me to continue active service without interruption up to the age of seventy. Such exercises, if taken regularly, consume little time, while, by keeping

one in a condition to do better work, they in effect add to the working time of each day and actually lengthen the working period of life.

IV

SELF-DISCIPLINE

Æquam memento rebus in arduis
servare mentem.

—Horace.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.

—*Burke.*

Decide not rashly; the decision made
Can never be recalled. The gods implore not,
Plead not, solicit not; they only offer
Choice and occasion, which, once being past,
Return no more.

—*Longfellow.*

For gold is tried in the fire, and acceptable men in the furnace of adversity.—*Ecclesiasticus.*

If thou faint in the day of adversity, thy strength is small.—*Proverbs.*

Work on, and be not disheartened
By the tasks that come with each day,
For failures but make us the stronger
To conquer what hinders our way.

—*Mary B. Ehrmann.*

Instruction does not prevent waste of time or mistakes, and mistakes themselves are often the best teachers of all.—*Froude.*

Life is not so short but that there is always time enough for courtesy.—*Emerson.*

Use doth breed a habit in a man.—*Shakespeare.*

IV

SELF-DISCIPLINE

If one is ambitious to make the most of his opportunities, both in college and in the after years, he must be systematic about his daily tasks. Working according to a fixed plan has been well compared to skillful packing of articles in a trunk. The systematic arrangement enables you to put a great amount in a small space. If you have no assignment of duties to the different parts of the day, much of your day will run to waste; but if the day is divided according to the work that must be done, you will do one thing at a time and each in its order, and thus be ready to meet your appointments. If you are systematic, you will know where to look for a thing when you want it. Half of the time of some men is spent in looking for what they have mislaid, or in doing over what ought to have been done at first once for all.

It is easy to become systematic in college, since so many of your duties are fixed for you and the time definitely settled when they must be met. Under the old system, when all the

students in a class had the same exercises, even the hours for study were arranged, and a period for preparation was allowed before each recitation or lecture. Now the day's exercises may follow one another closely, with no interval between for preparation. This is less convenient, but it is better for you to learn to plan your own work a day or more in advance, if necessary, than to have the periods for study marked out for you by college authority.

Most of us seldom accomplish much in the long vacation. We go home or to the mountains or to the seashore for the summer, with the intention of doing a good amount of work; and, if health does not forbid, there is no reason why we should not. Three months of mere recreation are more likely to unfit one for the duties of the following year than to prepare him for them. Every student knows how difficult it is to make the mind work at the beginning of a new year. But the long vacation days are mainly wasted because of our irregular and unsystematic manner of life. Two fixed hours each day spent in thorough study would yield far better results than we now get from our aimless attempts running through the greater part of the summer, and the keen intellectual effort would add greatly to the enjoyment of

the whole period. Moreover, a man takes great satisfaction in working under the restraint of a plan which he has marked out for himself. The day spent without a purpose is the most unsatisfactory of all.

You will of course try for many things in college that you do not get. The great majority of a class must fail in their efforts to win the positions which they are ambitious to attain. This is especially so in a large college. The positions are few, and the candidates many. Failure ought not to be followed by discouragement, but by greater effort to succeed in the next attempt. It is failure that stimulates us to our highest endeavors. There is nothing that will so arouse an earnest man as the sting of defeat. Suppose that you win nothing in all your competitions. If you make a worthy fight, the defeat is honorable, and there is really no loss. The great object is gained if the stimulus was sufficient to urge you to do your best. Suppose you fail altogether of social recognition, and have no opportunity to know by personal experience what are the advantages and disadvantages of fraternity life. Is it not a great deal better to be worthy of such recognition and not get it, than to get it and not be worthy

of it? Strive to be worthy rather than to seem so. If disappointment comes, do not forget that the object of all the experience in college is to train you for the wider experience of life. A man who has been defeated in every college contest, or has failed to get the social honors which he coveted, may go out, and ought to go out, with a determination to win in his profession, which otherwise he would never have had; and the defeats that come then he will know better how to turn into victories. An academical training would do far too little for a man if he could win everything for which he tries. No such experience comes in after life to a man who is truly ambitious. If he aims at the highest ultimate success possible for him, he must be ready to welcome failure and disappointment in the earlier years, and must rise from the inspiration gained from defeat.

No one doubts the truth of the Old Testament proverb: "He that ruleth his spirit is better than he that taketh a city." We excuse angry words in children and in uncultured men, but when an educated man loses his temper he leaves an unfavorable impression that is not easily effaced. When he has had time to cool, he is himself immediately conscious of a loss of self-respect, and is well aware that he has lost

the respect of other men. There is something very humiliating in giving way to anger; one says and does such foolish things. We forget almost all the other follies of our early companions and classmates, but the angry words by which one has sometimes revealed the meaner side of his nature we may forgive, but we do not forget. Some regrettable displays of temper might be avoided by following the old rule, ascribed to Thomas Jefferson: "If angry, count ten before you speak; if very angry, count a hundred." If one can check the explosion long enough to realize what a foolish thing he is about to do, he will not do it.

If you have injured another by word or act, whether deliberately or under the influence of sudden anger, the only right thing to do is to acknowledge it frankly and make all possible reparation. This is far more important for you than for the person you have injured. If you let it go by unatoned for, he may possibly forget the injury, but the unkind act will not be effaced from your own memory. The consciousness of having done wrong often hardens one's heart toward the man whom he has wronged. *Proprium humani ingenii est odisse quem læseris.* It is generally the one who has done the wrong who obstinately refuses offers

of reconciliation, and not the one who has suffered.

I once had a friend who would have been a universal favorite but for these two serious faults. He was one of the most kind-hearted men I ever knew; hardly a day passed when he did not do something to lighten others' burdens. But when under the influence of uncontrollable anger, which was not infrequent, he would say unkind and cruel things to those who happened to differ from him. Yet, strange to say, he was never known to apologize for his cruel words. Even his harsh speeches could have been forgiven if he had expressed to those whose feelings he had injured the sorrow which he must have felt. I often call to mind, in contrast, the loving act of a classmate who, on a cold winter night, on Andover Hill, rose from the firelight and crossed the campus that he might apologize to a comrade whose feelings he feared that he had hurt by a thoughtless remark during the day, but which, as it proved, his comrade had not even noticed.

Failure to show appreciation for favors done is a common fault of youth, which the experience of maturer years often corrects. It arises sometimes from the erroneous feeling that the favor received is something to which you have

a right, and that no obligation is due on your part, as, for example, in the acceptance of tuition scholarships or loans. It is no excuse to say that your benefactor knows that you appreciate his kindness and that it is therefore unnecessary for you to tell him so; or that you have much gratitude but cannot express it. I doubt if we ever have more real gratitude than we are willing to make the effort to show. There have been students under financial embarrassment who have received gifts of money from classmates or instructors without so much as a word of thanks. We call them very ungrateful, and so they are. But how many of us who have been kept in college by scholarships or fellowships have ever written letters of appreciation to the persons who gave them? When the founder of a large annual scholarship, which had already been awarded in twenty successive classes, was thanked by the person to whom it had been assigned for the twenty-first year, he said, somewhat regretfully, that this was the first word of appreciation of his gift that he had ever received from a student. I fear that many other donors of scholarships could say as much, or more.

I know by experience that hardly one-half of those who write to a college officer for recom-

mendations, or for information or advice, even acknowledge the receipt of his reply. Thanking your correspondent in advance may save a little time, but it is bad practice, if that is all the thanks you give him. There is no valid excuse for failure to write a courteous note of acknowledgment for any favor received. I have noticed that the correspondent most likely to fail to thank you for services done him is the one who urges you to answer his letter without delay, as he must have the reply at once. He has himself postponed writing till the latest possible moment, and now expects you to hasten in order to make up for his slackness.

One of the worst enemies of success is indolence. "He that drives away time spurs a fast horse." The idea that enjoyment comes from having little or nothing to do, is fascinating but not true. It is even better to spend all one's time in some healthy recreation than to be idle. The surest way to get a diseased mind is through idleness. The man with nothing to do is never satisfied with himself. He is the one to whom life becomes a burden, while he himself also is a burden on the community. If Satan does not find some mischief for his hands to do, he will be a great consumer of other men's time and will live upon what they produce.

We cannot be too much in earnest to free ourselves from personal traits that betray intimacy with bad associates or lack of early home training. Men whose business it is to learn just what we are (prospective employers, for example) will be taking our measure when we think we are not under observation, and will be greatly influenced by little things. A Senior of creditable scholarship lost a good place in which I expected to locate him, because he tipped his chair back against the wall and used a toothpick during his entire interview with the principal who had called on him at his room fully intending to engage him. When talking with you, a nervous man—and most Americans are nervous—keeps his hands or fingers in constant motion. So often does an inexperienced public speaker. Such awkwardness prevents him from giving his whole thought to his subject and takes away the attention of the hearer, who watches his eccentricities and pays less heed to what he says. Many of us have peculiarities of manner which annoy our friends, and for which they sometimes need to make apology on our behalf. Some seem to be peculiar from choice. It is well to try to be like other people. There is no need of making any effort to be singular; if we get rid of all the peculiarities

of which we are aware, there may still be too many left.

The man who thinks before he speaks gets a reputation for wisdom, sometimes beyond what he really deserves; but the word of the youth who expresses positive opinions on every subject which comes up carries no weight, even when he happens to be right, because he is so often wrong and is usually ill-mannered. In the class-room, as well as in private conversation, it is best to be positive only about things of which one is reasonably sure. No one covets the reputation of being a bluffer, or of coming to his conclusions by guess-work. Do not be afraid to say you do not know; it is often a mark of wisdom.

Do not underestimate the value of regularity. Meet every appointment promptly, whether it be with the Faculty or with your classmates. The student who aims to be absent from class-room exercises as often as he can, and to do as little work in his studies as is possible without being dropped, thinks that he is cheating the Faculty; but when a young man pays to the college treasurer a tuition fee of one hundred and fifty dollars per year for the privilege of attending recitations and lectures, by what process of reasoning does he discover that the more

absences he can take from these exercises without being dismissed, the more he gets out of the college? Or, when it costs him thirty dollars a year to take a course, on what ground does he conclude that it is sheer loss if by poor calculation he gets a mark in the course a few points higher than he needs in order to pass it?

Be not unwilling to acknowledge mistakes. To assume the responsibility for what you have done, or have failed to do, and to apologize when an apology is necessary, is characteristic of the highest type of a gentleman. Many, perhaps most of us, are more anxious to conceal our mistakes or to show that we are right, than to profit by the experience. I remember well two of my early instructors, one of whom would never admit that he had made an error, though he did make many. The other always cheerfully accepted a correction when he was wrong, and took special pains to correct his error later in the presence of the class. It is not necessary to say that the class had great confidence in the latter instructor, whose purpose was plainly to get at the truth, and very little in the former, whose aim was to justify his own statements, whether they were right or wrong. President Roosevelt says: "The only

man who makes no mistakes is the man who never does anything."

Make it a rule to finish what you begin. Even though the object to be accomplished proves to be not worth the effort, it is far better, in your college days at least, to finish it and finish it well, for the sake of the discipline. You will learn to plan more carefully before taking up another task. If you have made a serious promise, do not fail to keep it. When you have selected a course of study that proves undesirable, do not ask leave to change it, but continue it to the end. The experience will teach you that you must not sign your name thoughtlessly to an agreement that you do not intend to keep. The men who fail to accomplish what they design to do, and are able to do, are the ones who lack the persistency to stick to an undertaking till it is completed. It is persistency that wins. "Unstable as water, thou shalt not excel."

From the beginning of your college days, you have to make many important decisions, some of which will affect your whole life. In making them, you must have a mind of your own. It is wise to get all the advice you can, but no one else can decide your questions for you. The important thing is to plan so deliber-

ately that the decision will be final. After a decision has been definitely made, a reaction regularly follows, and all the arguments against the plan you have adopted come up to convince you that you have decided wrongly. This is the weakness of human nature. Do not give such thoughts a place in your mind. Later, when you meet with difficulties and hardships that you did not foresee, hesitate long before allowing them to weaken your determination to follow the course which you have deliberately chosen. If another man's calling seems to you better than the one which you have selected, it is generally because you know all the unpleasant things in your own and see only those that are pleasant in his. You see his life only on the outside.

A habit is formed by doing over and over again the same act. This act may be involuntary, and sometimes we discover that we are under the control of a habit formed quite unconsciously. Occasional good acts, though commendable in themselves, do not indicate that we are going forward in the right direction; that is revealed only when the same actions become habitual. Good habits are a sort of balance-wheel in one's life. They keep one going steadily forward, doing his work,

little influenced by things that would hinder his progress. We are all creatures of habit, and we are and forever shall be what our habits make us. Habit has been called second nature, but its power seems sometimes even stronger than nature itself. When good habits have become thoroughly established, they are towers of strength that are hard to overthrow; and when one tries to break off an evil habit that has been long indulged, he discovers what the Prophet meant when he wrote: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good who are accustomed to do evil." Such is the tendency of nature that bad habits are formed without effort, while those that are good are established with difficulty and maintained only by a persistent struggle, just as a field will grow weeds luxuriantly without the help of man, but the best grain only by constant cultivation.

The problem for the most of us is, how to get rid of habits that are evil. Good resolutions cost little, and are generally thought to be worth about what they cost. There is nothing to be said against them, when they are made deliberately and in thorough earnestness; but they are rarely made with any determined purpose to put them into effect. One should

get thoroughly convinced that the habit to be overcome is not necessary to his enjoyment, and that he will be better off without it. The determination to get rid of it must take possession of the mind, and must enter into the plan of daily life. Most resolutions do not get below the surface, and have therefore no lasting control over the conduct. When the first temptation comes, we think with Rip Van Winkle, "We'll not count this time"; and there is no chance of a victory after that. I remember a boy in the Academy who kept writing in his diary the resolve to give up the use of tobacco, which he knew was injuring his health; but he came suddenly to the end of his days when the habit was still on him, because he never took the first earnest step to carry out his resolution. An old farmer of my acquaintance, speaking of an indolent and shiftless neighbor, said: "For ten years he has been telling us that he is turning over a new leaf; what he needs is to turn over a new leaf and keep it over." When, under the influence of emotion, one resolves to begin anew and do better, he can easily turn over a new leaf; but it is far from easy to keep it over. There is only one way to make sure that it will not turn back again, and that is to hold it down till the new position becomes

habitual; and even then it needs constant watching. But what a person has done once he can more easily do a second time; and when an act has become habitual, he may continue to do with positive enjoyment what at first was difficult or distasteful. I have often quoted as an example the student who, after a year of great irregularity, made a sudden change which I little expected, and attended practically every college exercise for the remainder of his course. He told me afterward that he soon found it easier to go to everything than to be irregular.

Any effort for reformation must be positive. If the mind is well occupied with ennobling thoughts, there will be no place for evil thoughts. Not many bad habits have ever been broken off by simply resolving to give them up. A good habit must be put in place of the bad. If one is indolent, it is not enough to resolve not to be indolent; he must inaugurate the habit of industry by marking out his work and fulfilling at the appointed times the tasks which he has set for himself. The story is familiar to all, of the working man, who, in order to keep his resolution to give up drinking, went to and from his work every day by a longer route that would not lead him past the place of temptation.

An evil habit grips a man with iron force, though he will not believe it till he tries to break the bonds. The habit that it is now hard to conquer was begun by a single act, perhaps done thoughtlessly, perhaps against the admonitions of conscience and in defiance of home training, perhaps to be thought manly and independent. However strongly it may be entrenched, it can be overcome. The ambition to make the most of one's self, in order to honor one's father and mother or one's college, or to help to make the lot of humanity better, will give one strength to conquer the worst habit, as the experience of many young men, in college and out of college, has shown.

Profanity is an inexcusable and useless habit. In no case does it make one's words more convincing. It is generally employed by those who do not take the trouble or do not have the ability to express themselves in pure and forceful English. It is no longer indulged in by gentlemen, and is to most people vulgar and repulsive. It is the mark of a certain kind of mental inferiority, and one addicted to it greatly lessens his influence with his fellows and stands much less chance of securing a desirable position or of gaining promotion.

Intemperance, gambling, and unchastity so

utterly ruin one's chances for success in any line, either in college or in after life, that the only course for a young man of sense and ambition is to keep entirely clear of them. One who ought to know has left us the only safe rule to follow when tempted to any evil path: "Avoid it, pass not by it, turn from it, and pass away."

You will be a better man for making Sunday a day of rest, a day for public worship, and for thought of the family at home; and on no account can you afford to lose the special opportunity which this day affords for thorough acquaintance with your classmates. Whatever view you may hold regarding the obligation to observe Sunday on religious grounds, you should habitually abstain from work on that day on the ground of health and of public welfare. "The Sabbath was made for man, and not man for the Sabbath." I believe that in the end one will accomplish more by working only six days in the week than he would by working seven. The body soon breaks down if it is not given periods of rest and change. No one doubts that the working man should have his Sundays free from toil, for religious observance and for wholesome recreation, or that a quiet day is better for him than one of excitement and disorder. The college man

should set the example by a proper observance of Sunday himself, and should use his influence, publicly and privately, that the same may be secured and guaranteed to others.

If a young man enters college with well-established habits of industry, honesty and purity, no temptation to go wrong ought to have any power over him. If he is known to his classmates at the beginning as a man of correct habits, they will expect him to remain so, and he will escape the solicitation to evil to which the irresolute man, who has no mind of his own, is exposed.

A man whose health is sound, whose mind is filled with good thoughts, and whose character is beyond suspicion, has personal possessions that have actual value. Bodily health is mainly the result of intelligent care; mental health is the natural condition of a well-occupied mind. Trustworthy character is not inherited, though many ethical traits may be, and is not acquired by listening to discourses on morality, though they may be helpful, but is developed by long practice in doing thoroughly and honestly our daily duties while trying to live a correct life.

V

COURAGE AND HONOR

I hope I shall always possess firmness and virtue enough to maintain what I consider the most invaluable of all titles,—the character of an honest man.

—*George Washington.*

When wealth is lost, nothing is lost;
When health is lost, something is lost;
When character is lost, all is lost.

—*Anonymous.*

No circumstances can repair a defect of character.

—*Emerson.*

Many men build as cathedrals were built,—the part nearest the ground finished, but that part which soars toward heaven, the turrets and spires, forever incomplete.—*Henry Ward Beecher.*

Gentlemen do not cheat, nor do they deceive themselves as to what cheating is.—*Walter Camp.*

Few persons have courage enough to appear as good as they really are.—"*Guesses at Truth.*"

There ought to be in all college life rigid, unsympathetic honesty, like that of the bank or the counting-room. The perpetual effort after personal righteousness should stand as an abiding expression of the religious life.—*Charles R. Brown.*

V

COURAGE AND HONOR

There is no influence in college so hard to resist as public sentiment. When this is right, as it is on most subjects, it is a mighty power for good; when it stamps with its approval acts that are morally wrong, and defends them on the ground of custom, good men ought to have the courage to oppose it openly. One may at first be deceived in regard to the moral standard of the college, and believe that it is represented by the small circle in which he moves. He should not imagine that questionable conduct and character are approved by the college at large because some of his companions openly show their approval. Sometimes a few men in the early part of Freshman year put themselves forward and for a time appear to their followers to set the standard for the class. They study but little, pride themselves on their skill in questionable methods and their knowledge of shady places. If they are able to remain in college, their influence will be short lived. The great body of students in college

are upright and honorable, and have no respect for men destitute of moral principle.

When a young man goes wrong, we sometimes hear it said in his defence, that he has been influenced by unfavorable circumstances. People generally understand that this is no defence, but only a poor apology for the feebleness of his character. It is not complimentary to him to say that he has been influenced by unfavorable circumstances. What can life be to one who yields to every influence and has no moral standard of his own? As a rule, a man who cannot resist temptation in one college, or one profession, or one city, would not in another. In any other situation he would find the surroundings also unfavorable for the development of his character. If present circumstances are not favorable to him, he must make them so by some change in himself. The tendency everywhere is for a good man to grow better, and for the bad man to grow worse, and it does not so much matter where the man is. The same influences help the one and hinder the other. If a man is ruining his health by gluttony, he will not be benefited by merely making a change of climate, and one cannot change his moral nature by changing his residence. If he finds present circumstances unfavorable, let

him get a settled purpose to do right, and he will find the same circumstances helpful. If he has bad companions, they did not force themselves upon him without his consent; if he visits questionable resorts, he does not go except by his own free will; if his habits are bad, they were not formed against his protest, and he certainly will not admit that he cannot change them whenever he wishes.

The consciousness of a weak or cowardly act may torture a person for years. Some are by nature resolute and fearless, but courage is not wholly an inborn quality. It is gained from experience in the presence of opposition or of danger. Many of the soldiers who fled in the panic at Bull Run became seasoned veterans before the war was over. It is only on the courage that has been often tested that one can absolutely rely. It takes a higher kind of courage to encounter opposition and ridicule in defence of the truth, than to meet an armed enemy. The excitement of the occasion, the co-operation of others, the fact that friends are in peril, the determination to avenge an insult or injury, either personal or to a cause which one has at heart, tend to make a man fearless in time of danger. But one who would risk his life to save a person from drowning may lack

the moral courage to stand alone in a company of his classmates in defence of what he knows to be right. It takes moral courage to do right when your daily associates do wrong, to live up to your convictions and follow the teachings of the home when others make light of them, to decline to assist the man of social prominence when he asks you to write his essay for him, to be a companion of a classmate who is unpopular, to keep expenses within your allowance and risk the loss of social standing. The weak man goes with the crowd and does what the others do, not bothering himself about moral questions.

It calls for a high kind of courage to take a stand openly against evil in a college community, but a faint-hearted man can be strong in his opposition against either good or evil as long as his identity is concealed. College sentiment ought not, and generally does not, sanction anonymous publications attacking persons or things that the writers dislike, but there are some whom public sentiment does not reach. The individual attacked by an anonymous critic is not the only one who suffers. If the writer of the article escapes suspicion of being the author of it, he does so by casting that suspicion upon other people—other members of

his class perhaps, or of his society, or of the college. If there is ground for public criticism of individuals or of an institution, the criticism should be made in an open and manly way. A man with no courage can be very bold in making unjust charges in print, so long as no one else knows who makes them. An unsigned communication, if read at all, generally has less influence with the reader, because he does not know the author's motive in making it and suspects that it is unfair inasmuch as the writer lacked the courage to make his attack openly. Would it not be better if all communications in the college press about college affairs were given over the names of their authors? If an article is worth printing, the writer ought to be glad to acknowledge the authorship. There will be no danger of too much freedom of the college press when the contributors assume the responsibility for what they write.

"Honesty is the best policy"; but he who has no higher motive for square dealing has a false standard and may be dishonest whenever that becomes good policy, or whenever he is sure of escaping detection. Any man will speak the truth when he thinks it for his interest to do so; an honest man is one who will tell the truth no matter what it may cost him. We

are often more anxious to appear honest than to be so. All wish to be thought honest. Let the heart be right and the conduct will not be blameworthy. We ought to build our lives like the ancient temples, for the Deity who sees everywhere and not alone or chiefly for the eye of man, who sees only the outside. He who pretends to be what he is not, is a hypocrite; so also is the man who will urge others to live up to the standard which he does not follow himself. The thoroughly true and sincere man is the one to win our affection and rule our lives.

When a child has done wrong, his first thought is concealment and denial. If he is not corrected, he is likely to become habitually untruthful. It will be fortunate for him if he is taught early that it is wrong to cheat and lie; later he will learn by his own experience also that it does not pay in the end to do either. There is no place for a liar among men of any race or class; confidence is everywhere withheld from one who has been proved to be a cheat. I remember a young man who lost the honor which it had been the ambition of his college life to gain, because he told a lie to save six cents. He deserved to lose the honor, for he showed himself unworthy of it; that small act,

which he thought shrewd, betrayed his real character. A college student whose conduct leaves room for doubt about his honesty has no social standing, and in any college a student who is known to steal from his fellows would be forced by his classmates to withdraw from the institution.

It is hard to understand, therefore, how young men who have been selected to be trained in our educational institutions that they may become public servants and leaders, and whose standard of honor is so high when dealing with one another, can ever have tolerated the belief that dishonesty in dealing with the Faculty is not a serious offence. That this belief has been too generally held is shown, if in no other way, by the numerous efforts among the students themselves to establish a so-called honor system, under which a person guarantees to be honest when he has been put on his honor. Any honor system is much to be preferred to habitual dishonesty, but it is not creditable to student life if it does not recognize a higher motive. We must be truthful and honest because it would be wrong to be untruthful and dishonest. One objection to an honor system, as often advocated, is that it seems to be assumed that when the student has not been put on his honor, he

does not feel under obligation to be honest. When you sign an agreement not to cheat in an examination if supervision by the Faculty is removed, is it not to be understood that you think you have a right to cheat, if you can without being found out, when a supervisor is present? A gentleman is always on his honor. For a gentleman there is only one standard of honesty, and that is perfect honesty, always and everywhere, even if men in general are dishonest. What ground is there for the position sometimes taken, that a student is justified in cheating in his examinations, if he gets a chance, because he is watched by his instructors? The purpose of supervision is not to detect and punish wrongdoing, but to guard against the temptation to do wrong. The college student today is treated as a man, and is subject only to the kind of supervision which a man everywhere ought to welcome. It is not likely that he will ever again be where he will be watched so little. When I go to the polls to vote, the supervisor carefully checks my name on the list, because the State fears that if its citizens are not watched, some of them may vote more than once, and we know that there is ground for this fear. When I receive payment for a bill, my debtor asks me to give him

a receipt, lest I demand payment a second time. If I overdraw my deposit at the bank, the bank will not honor my check. If I go on a journey, the conductor will not take my word that I have paid my fare, but demands my ticket as evidence; and he himself is obliged to punch the ticket, not because the company suspect him of dishonesty (if they had this suspicion they would not employ him), but because they know that it is not wise to expose even the most honest man in their employ to the continual temptation to be dishonest without adequate safeguards to protect him. The United States Government will not forward to you a letter from your father until it has canceled the stamp, fearing that you or some one else will use the stamp again if it is not defaced. When a bank official is caught in stealing from the bank, did you ever know him to attempt to justify his crime on the ground that he was watched by the bank examiners? The watchfulness of the examiners is his protection. If he complains of them at all, it is because they did not watch him more. There are citizens, we know, who would be glad if supervision were removed; if there were no lists of voters at the elections; if the banks would cash their checks without regard to the amount of their

deposits; if they could ride on the train without being asked to show their tickets; if they could hold positions of trust with railways and with banks, and be left on their honor. The good citizen does not object to supervision; and why should he? When it is so easy for a man under great temptation to begin the ruin of his whole career by one false step, we ought all to be thankful for any safeguards that help us to keep from evil; and the evil, remember, is not in being caught, but in yielding to the temptation to be dishonest.

Even if the majority of men the world over were unreliable (as they are not), that would be no reason why you and I should be. The country is looking for men who can be trusted; men who will not lie for their own profit, who cannot be bribed to do what is wrong. It has been said that such men are rare, especially in public life. If that is so, there is the greater reason why the record of college men should be clean. It seems pretty certain that honest men in positions of trust will be less rare in the years to come. It is getting to be dangerous for men in official positions to be dishonest. Recent events have made it evident that the dishonest public servant is to be relegated to private life, or to prison, and that men of

established character are to be put in high positions. But it is not true that men generally are dishonest. The comparatively few who are so become conspicuous examples, and we sometimes hastily judge all by the exceptions. If it were not for the well-nigh universal confidence in the commercial honesty of mankind, modern business on its present scale would be impossible.

Whatever may be said about the feeling in colleges many years ago, it is no longer true that a student can be untruthful in his dealings with college authorities without losing the esteem of those for whose good opinion he ought to care. I do not believe that it has ever been true that a man known to be dishonest in college has had in after life the full confidence of his classmates, or that he would be put by them in places of financial responsibility. I have known college students thoroughly in one institution for forty years, and the hundreds of them who are in high places today are the ones who, when in college, left no doubt as to where they stood on questions that involved truth and honor.

In a short time, school and college days will be over, and you may be seeking a position. Then you will appreciate the value of a good

college record. If you are an applicant for any business situation which is worth having, the firm will not consider you till they know what you have done and what you have stood for in college. Most of all, they will want evidence regarding your character and habits. College affords a pretty sure test of a young man's character. It is a little world in itself, presenting in miniature the same ambitions, the same temptations, and the same disappointments that beset us in the great world outside. He who enters here is wise if he puts himself in the way of influences that will help the development of a manly character. It is not unnatural for a young man in his strength, and with but limited knowledge of the ways of the world, to feel confident of his ability to stand firm against temptation. It is true, also, that the power to resist evil must be mainly in one's self, and that no external influences can develop very strong character in a weak man; but when a youth goes out from home and school to enjoy the larger liberty of the college, he needs all the support he can get from Faculty guidance, from the restraining influences of former associations, and from good companionship. To become indifferent to the messages of affection and

devotion that come from the fireside where one's childhood has been spent, or from the school which is second only to the home, and to follow after companions who will soon count as zeros because they are bold only in things that are evil, is one of the surest ways to lose everything in college that is worth having.

If you are so fortunate as to have a father and mother living, let one who lost both father and mother when he was so young that he does not remember to have seen either of them, advise you to make it a first principle to keep always on terms of confidential relationship with them, and to do nothing which you would not gladly let them know. You will not always be able to go to them as you can now. For your own sake, as well as theirs, do not willingly cause them sorrow. Remember their solicitude and their prayers in your behalf, the sacrifices they have made for you and are still making, and their long-cherished plans to give you what you now enjoy. Their hearts are bound up in you, and nothing else will give them so great joy as to see you grow to full manhood, appreciative of what they have done for you and fulfilling their bright hopes. Your companionship with your father ought to be the most precious of your life. If he is

a college man, he will live over his college life again with you. By and by you will learn to appreciate him as you cannot possibly do till you yourself take up the tasks of a mature man and get some idea of what his burdens have been.

With all the disregard and neglect of church attendance, there is more practical Christianity in America today than there was a century ago. There is help for the poor, sympathy for the lonely and sorrowing, care for destitute and orphan children, hospitals for the sick, homes for the homeless and friendless. In the early part of the eighteenth century, college students came mostly from religious families, and yet less than one fourth of an entering class, on the average, had made a profession of religion; and while there was willing attendance on the numerous religious exercises, the college atmosphere was unfavorable to personal religion. Now a large majority of each entering class are church members, and all have respect and admiration for a courageous, religious man. A good proportion of the class engage in some active form of religious and charitable work. Hatred, revenge and jealousy, that formerly were not uncommon, are more and more despised, and

have been replaced by the spirit of love and helpfulness.

Religion is essential for the development of a well-rounded man. Thought on the great themes which it presents helps to make one strong and broad-minded. It gives him the best motives for living, helps him to overcome his faults and to make the most of his life. There is nothing good in a man that religion does not help to make better. If it is of the right type, it will stimulate him to do all his work better; it ought to make him a better son, a better friend, a better student. It urges him to take care of his health, as well as his character. It calls upon him to do his daily tasks well, and does not require, and ought not to allow, him to neglect these even to engage in religious or charitable work. The college studies, if he is pursuing them from the proper motive, are the first Christian work given him to do. Religious work done by those who neglect their college studies is generally not done effectively. The sincerely religious man is "diligent in business," as well as "fervent in spirit." It is a great mistake to try to help others by lowering your standard of conduct so as to be companionable with them. I have seen that tried many times, but never

with success. Your influence over your fellows will depend upon the correctness and reasonableness of your own life. You can be companionable with any classmate if you are manly and sincere.

I do not see how any one can feel satisfied with a life in which religion has no part. The Christian religion exactly meets man's wants. It comes to him with the spirit of forgiveness and the love of a divine Father. It presents to him the opportunity to have a share in the world's regeneration, the greatest work in which man was ever engaged. What the world needs is that all men should follow the example of the Master, and work unselfishly for the common welfare. The world is moving in that direction, and there will be far more of the spirit of Christ on earth one hundred years hence than there is today. When you assume the duties of a man among men, and take positions of responsibility, where everything depends on your integrity and your power to resist evil influences, you will feel the need of the support which religion gives. How much more you will do in the world, and how much more satisfaction you will take in your work, if your motives are the highest! I would that every young man, while in his strength, might

know the joy that comes from working in harmony with the Power that makes for righteousness.

VI

AMONG CLASSMATES

Nil ego contulerim iucundo sanus amico.—Horace.

A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends, and that the most liberal professions of good-will are very far from being the surest marks of it.—*George Washington.*

Friendship is an order of nobility.—*Emerson.*

The mind never unbends itself so agreeably as in the conversation of a well-chosen friend.—*Addison.*

That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness and of love.

—*Wordsworth.*

A day for toil, an hour for sport,
But for a friend is life too short.

—*Emerson.*

A man that hath friends must show himself friendly.

—*Proverbs.*

Gravis est culpa tacenda loqui.—Ovid.

A moral, sensible, and well-bred man
Will not affront me; and no other can.

—*Cowper.*

VI

AMONG CLASSMATES

Although you go to college primarily for the intellectual advantages which it offers, yet that part of your education which comes from the life of the community is not to be undervalued. Association with men from all sections of the country, and from foreign countries, will help you to get rid of narrowness and provincialism; and the awkwardness and angularity which you may have had at the beginning will be gradually worn off by constant attrition. Some of the most helpful influences of the four years will come from your classmates, with whom you live the daily life amid the old traditions. The college room, the campus, the athletic field, the dining hall, the chapel, the gymnasium, the college publications, the religious and social organizations, the intercollegiate contests in athletics or debate, do as much for the development of some men as the instruction of the class-room. Without the intellectual side, the social life would lose its charm; but when both are ration-

ally blended, they make an ideal college life, which is one of the choicest privileges to which a young man can aspire.

In sizing up a classmate, the first question a college man asks is, How does he carry himself toward other men? Is he large-hearted, a man of generous impulses? If in his intercourse with his fellows he looks out for himself first, if he is ungenerous in his treatment of any who stand in the way of his advancement, if he is unwilling to sacrifice his own interests for the good of the whole, if he is ready even to injure another's chances for the sake of helping himself; if, in short, he uses other men solely for what he can get out of them, he will in the end be without influence and will have no real friends. College is not a congenial place for a man whose horizon is limited by his own selfish considerations. On the other hand, true nobility of soul will atone for many disagreeable personal qualities, and even for some deficiencies of character. Generous treatment of others and an unselfish disregard of one's own comfort will give any young man a warm place in the hearts of his classmates.

A college student cannot long pass among his classmates for what he is not. On account of school or family prestige or other favorable

circumstances, he may have during the first months of Freshman year a special advantage over his fellows which he does not deserve; but reputation thus gained is apt to be short-lived. Some of those who pose as big men in Freshman year look exceedingly small in Senior year,—if, indeed, they survive till that time. Before one finishes his college course, his classmates will know pretty accurately what sort of a man he is. It is possible for him to deceive the Faculty, and he may deceive his family, but he will not deceive his classmates. Nowhere does a man's inner life lie more open to his companions. If he is brave, generous, and honorable, his classmates will know it; and if he is jealous or selfish or cowardly or impure, they will know that. In later years a man's classmates will remember him as he was in his Senior year, and will keep the estimate of him which they formed at that period. The probability is that one's character will remain through life essentially what it is when he leaves college; but if it does not, the reputation with which he goes out will cling to him, and if he becomes afterwards better or worse, it will not be easy for his classmates to appreciate the change.

Sometimes a youth on entering college fool-

ishly attempts to make himself popular. He begins by trying to associate with those that are popular or that he thinks likely to become so. Perhaps he pays a high price for a room in a house where it is expected that the popular men will live. He endeavors to imitate them, but, like most imitators, generally succeeds in reproducing only their weaknesses. He may aspire to athletic or other responsibilities in order to help his own social standing. Whatever he may gain with this end in view, he will not secure the object on which he has set his heart. Popularity, like happiness, is not to be found by seeking it directly. The pursuit of it is like following the end of the rainbow. The really popular man is the one who commands the admiration of his classmates for his character and for what he does for the college and for those whom it is in his power to help. The one who pursues any object for a selfish end, whether it be scholarship, social honors, or athletics, will not be highly esteemed. The way to become popular is to be worthy of popularity. If a student is unselfish in his treatment of others, kind and polite to all without regard to their social standing, has the courage to live up to his convictions, controls his temper, and is always truthful and honest,

he will have all the popularity in college that the most ambitious man could desire.

He who wishes to be an agreeable companion, and to make friends among his classmates, must be gentlemanly, trustworthy, kindhearted, discreet, and considerate of other men's time.

If a college student has not the feelings and manners of a gentleman, the deficiency is generally ascribed to lack of proper training at home; though this may not be true. By his boorish and arrogant ways, a youth often brings dishonor on his parents which they do not deserve. But if his manners are bad, he will have the credit among his classmates of doing as well as he knows how. True politeness springs from a generous heart, and is not characteristic of a selfish man, though such a man may understand and follow the rules of etiquette. To be on all occasions a gentleman requires self-control, patience, good-will, and a readiness to deny one's self for another's comfort. The true gentleman loves his neighbor as himself. He will not, therefore, try to get the better of his neighbor, but will be careful not to say or do that which will give him pain. He will not only show a deference to those above him, but will take especial pains to treat with courtesy those who are less fortu-

nate than himself, whether they be his classmates or his servants. I have never forgotten how politely one of my classmates went to the assistance of a poor colored washerwoman who had slipped on the icy pavement and dropped her laundry basket. Because she was only a colored woman, most young men would have smiled and passed on. The man who treats with derision those who are condemned by unfavorable circumstances to a life of toil has no right to a place among gentlemen.

Horace mentions among the characteristics of manhood the ability to keep to one's self secrets that ought not to be revealed. This should also include not only what has been told you in confidence, but everything that has come to your knowledge which it would harm some one else to have disclosed. Why is it that people are so fond of telling something new, especially that which discredits others and tends to detract from their reputation? If you praise a classmate to one of his acquaintances, you almost expect him to reply adversely and go on to give you the unfavorable side of the man, in the spirit of the old Greek who voted to ostracize Aristides because he could not bear to hear him always called "the Just." It is far from easy to find a man in whom you

can confide and feel sure that nothing will be disclosed. It seems to me that the obligation to keep what has been entrusted to you in confidence is so great that no possible consideration, not even that of public utility, can be strong enough to justify you in being false to the trust.

If you are inclined either to make or to listen to unfriendly criticism of other men, it will be well to remember three things: that he who talks against a classmate to you, will also talk against you to him; also, that those who are most severe in their denunciation of others are generally the ones whose own characters and lives will least bear inspection; and again, that a man is very likely to criticize others for the faults of which he himself is guilty. Be especially careful not to speak unkindly of those who have tried to injure you. College men respect and admire one who has such a fine sense of honor that he will not, by word or deed, injure another, though he is known to be his enemy. "Love your enemies" is the best rule everywhere, not only for their sake but for your own. Acts done for the purpose of injuring another's reputation harm chiefly the one who does them. Envy and jealousy belong to the meaner side of human nature, and are

among the sins that Christ especially condemned.

While you will abstain from saying things that hurt the feelings of others, you must expect now and then to have things said to you that will cause irritation. The most manly way to meet ill-natured remarks of ill-mannered men is by silence. To reply in kind or to show resentment by being yourself ungentlemanly is never wise. Sometimes a student who has received at the hands of the Faculty treatment which he considers unjust, gives expression to his injured feelings by refusing to recognize members of that body on the street, thus making a display of a side of his nature which it would be wiser for him to conceal.

One should learn to profit by the unkind things said to him, and get something more from them than training in patience and self-control. If one has criticized me, though it be in the spirit of anger, it is pretty certain that there is something wrong about me which ought to be corrected. One may perhaps learn even from men who reveal what they know when under the influence of wine, and an angry man may speak truths, unpleasant though they be. When a man criticizes me severely in an outburst of anger, instead of trying to defend

myself either to him or to my own judgment, I ought rather to look into my own conduct and character to see whether there is not some just ground for his criticism.

However much we may desire to help a classmate, there are services which, for the most of us, it may not be wise to undertake. Experience has shown that it is generally not safe to venture to tell a friend his faults, though this, when it is done in the spirit of kindness and is gratefully received, is the most helpful service we can render him. Now and then a man of rare tact has this gift. But generally when men tell us our faults, they are moved by jealousy or by anger, and not by love. We all have faults enough that we should be quick to correct if we could only see them as they appear to others; but most of us dislike to be told of them, seeming to prefer to cherish them and let them grow worse.

Suus cuique attributus est error:
sed non videmus manticæ quod in tergo est.

I should hesitate a long while, also, before attempting to correct a conceited or arbitrary man in his statements, although I knew for certain that they were wrong. It would only irritate him. Instead of being corrected, he

would stand his ground and vigorously defend himself, and the argument between us might easily lead to unpleasant personalities.

One should not be obstinate in defending his opinions, except where a moral question is at issue, nor should he assume that everything must be false which he does not believe. He should avoid ostentation and be ambitious to know, but not to display his knowledge. He should not get the idea that the world, and all things in it, were made for him alone, or that all wisdom was born with him. As children perhaps we had this view, but when we became men we put away childish things.

An Oriental student not long in America called one evening on a college family. As he was taking his leave, he was urged to call again "very soon." Assuming that all polite things said in American society were to be taken literally, and not wishing to be remiss in social etiquette, he called again (probably after consulting his dictionary) in half an hour. We readily excuse him for his misunderstanding; we should probably do much worse in his country. But there is no excuse for your classmate who seems to have nothing to do but loaf in your room. One ought to be on friendly terms with all his classmates, and visit with

many of them in their rooms and in his own; but he who makes his calls too long or too frequent will soon become an unwelcome visitor. Though he may be received politely, he will be voted a bore. A business man may put up in his office, "This is my busy day," and keep it there every day in the year; but a college man cannot, without rudeness, show such lack of cordiality to a classmate. However much it may go against the grain, when he comes to your room you have to treat him courteously. It would be ungentlemanly and unkind to do otherwise. When serious work must be done, there is always a refuge in the reference library, where conversation is forbidden.

When I began my duties as a college instructor, I thought, as many young instructors do, that it was my mission to bring about better relations between the Faculty and students, and urged the Freshmen to call upon me. On going to my room one day from the morning recitation, I found a Freshman waiting at the door. I was glad to spend a few minutes with him, and tried to make him feel that he was welcome, evidently with much success. He seemed to enjoy the visit, and I soon began to wonder how long it would last. The few minutes extended to half an hour,

then to an hour, and still on to two hours and more. Ten minutes before the noon recitation he rose to go, and said: "I see it is nearly twelve o'clock; I shall have to go now. Perhaps my call has seemed long, but the fact is, my room is more than a mile from college and I had no other place to stay between recitations."

Man cannot live without friends. If he is not appreciated by his fellows, he will find friends among the animals, sometimes more faithful than those of his own race or family. To be worthy of friendship, we must show the friend-like qualities that we expect to find in others. An insincere man cannot have a true friend, because he cannot be a true friend himself; nor the selfish man, because he wants friends simply for his own advantage. Jealousy destroys friendship. If you are all the time apprehensive lest your friend slight you, and are moody at his fondness for others, your company will be unnecessary, and perhaps annoying. If you have a friend whom you prize, try to be worthy of him. Do not be discourteous, nor flippant, nor irreverent. He will value you less for such lack of good breeding. Do not argue with him in order to justify yourself; you may justify yourself to your

own satisfaction, but lose his esteem. Do not be curious about his private affairs; if he wishes to tell you, he will do so.

If the best definition of a friend is that given by a boy, as John C. Goddard has said, that "a friend is a fellow who knows all about you, and yet likes you," then college friendships should be best of all, for nowhere else can a fellow know more about you than in college. For this reason it is nowhere more important to choose one's associates cautiously. What you become in college will depend much upon your choice of companions at the very beginning. You cannot be closely attached to a friend without feeling his influence over you. You become fond of him, his manners, his method of doing things, and soon you unconsciously begin to be like him. If he is a worthy man, you grow better for the influence; if he is a bad man, you grow worse. A company of bad men will be more openly vile than any one of them would dare to be alone, and even one bad friend may easily work a young man's ruin. Others will judge us by the friendships we make. "He that walketh with wise men" may not in all cases be "wise," but people generally will think him so; and however worthy in other respects he may be, no one will have

the full confidence of the college at large if his intimate companions are evil.

If one does not form life-long friendships, the fault will generally be his own. Almost any young man of good character and cleanly habits, who is sincere and not conceited or selfish, can find good and true friends among his classmates. If a man has not the capacity to make friends (and there are those who have not), he will have many lonely hours and will long for some one who can sympathize with him. Such a man must not be left to bear his burden of solitude alone. His lack of social qualities has perhaps come through no fault of his. It may be from an inherited shyness; it may be the result of a childhood without playmates. Here is a chance to help a classmate, and perhaps to save him. Become his friend, because he needs you. Cheer him by words of friendly appreciation. Draw out his good qualities. The helpfulness of one classmate may do more to develop him than all the other influences of the college.

The motive of the true friend is not personal advantage or enjoyment, but helpfulness to others. A man with this supreme motive considers every one his friend and "neighbor" whom it is in his power to help.

My heart has long been filled with gratitude to a friend whom I saw but once, whose name I never knew, and who did not know mine. More than fifty years ago, I entered one afternoon a crowded car in the Boston station, on my way to Worcester. A young man a few years my senior kindly shared his seat with me. After the manner of young men, we got into friendly conversation, chiefly about ourselves. My companion had recently graduated from a law school and was a clerk in a Boston office. I had been obliged, not long before, to give up my studies at Andover from lack of money, and had no hope of being able to return. My companion, who was a college man, at once took an interest in me, perhaps as in one who might some day become also a college man. He showed a great deal of sympathy and was anxious to help me. By way of encouragement, he told me something of his own history. That very morning I had been consulting a distinguished lawyer of Worcester about the validity of the will of a relative in whose small estate, if he had left no will, I should have had some slight interest. The distinguished lawyer had given me no encouragement, but had assured me that the will was good and that none of the prop-

erty could come to me. I showed the copy of the will which I had with me to my newly made friend. He read it carefully, asked me a few questions, and told me that the document was worthless, giving his reasons. On his advice, I returned that afternoon to the office of the distinguished lawyer whom I had interviewed in the morning and told him why the will was not good. He consulted a law book, and at once agreed that the young graduate of the law school was right; but, though he admitted that he had told me what was false, and that I had told him the truth, he kept the fee which I had paid him in the morning. A mere statement of the case, as explained by the young law clerk, satisfied the one in charge of the property, himself a lawyer long in practice, and without further question I received my fourth of the small estate. The sum thus obtained enabled me to continue my preparation and enter college. This service, rendered me by a large-hearted young man whom I met by the merest chance, was apparently the means of changing the course of my life. I was helped not only by the material aid which came to me through his advice; I have never lost the influence of his kind and sympathetic words. As I have

not been able to repay him, I have tried to extend his service by helping other young men and thus passing on to them in some form the good that I received from my brief acquaintance with him.

While one should be friendly toward all, he can have only a very few intimate friends. You will be fortunate if you find in all your class even one or two in whom you recognize true nobility of character, to whom you can entrust in confidence your thoughts and plans and know that their hearts are full of love and sympathy. Outside the home, there are perhaps no friendships that can compare in intimacy and affection with those of college chums. The ties between them often become as close as those of brothers. A good roommate will be your companion in study and in recreation; he will rejoice in your successes, and encourage and help you when in difficulty. Without such a roommate, you will never know what some of the most delightful experiences in college life are. It is not good for a student to room alone; he may have more time to himself and less interruption, but the loss will far outweigh the gain. If he finds it hard to get on with a roommate, that shows that he needs one; it is part of his education to learn to get

on with people. If he shuns the society of his classmates, he is likely to grow less companionable and neighborly, and become so much shut up within himself as to develop peculiarities that will do him harm. It is well, also, to learn to study in the presence of others. Much of one's work in later years must be done wherever he can find a chance to write or think. If, when in college, he can study only in seclusion and silence, he may find himself later under a disability that it will take a long time to remove. I do not speak without experience. During three years out of four I roomed alone, and have ever since regretted it. In my Freshman year, a Sophomore kindly shared his room with me. He helped me to start aright, and his sunny disposition was a blessing to us both. I needed the influence of such a roommate. Though we now live more than a thousand miles apart, we are still the best of friends.

As locating officer for more than thirty years, I esteemed it one of the privileges of my position that on many occasions I was able to bring together at the beginning of Freshman year young men as roommates who found themselves agreeable companions, who kept together through the four college years, and

have remained life-long friends. Some of the pleasantest associations of one's academical life are those which center in the college room, where joys have been enhanced and sorrows lightened because they have been shared by a congenial roommate.

VII

PLANNING FOR THE FUTURE

Quam quisque norit artem in hac se exerceat.—Cicero.

What ruins a man is throwing himself into a profession that does not suit him.—*Bacon.*

No man without absolute integrity ever ends his career as a great merchant.—*Charles Stuart Smith.*

He who has a high ambition to spend himself in noble deeds, without thought of self, will have an ear to the church's call.—*President George B. Stewart.*

Probably no other profession demands the complete absorption of one's whole life as does the medical profession. To the earnest, aspiring man or woman, to whom the thought of service is an inspiration, no other profession has more to offer.—*George F. Shears.*

The lawyers of the future will not be mere pleaders before juries. They will save their clients from need of judge and jury.—*President Jordan.*

Congenial labor is the secret of happiness.
—*Arthur Christopher Benson.*

Blessed is he who has found his work. Let him ask no other blessedness. He has a work, a life purpose; he has found it and will follow it.—*Carlyle.*

Let me live in a house by the side of the road
And be a friend to man.
—*Sam Walter Foss.*

VII

PLANNING FOR THE FUTURE

The year following my graduation from college was spent in teaching at the Chickering Institute in Cincinnati. There was now before me a definite plan of life, in which my first obligation was the removal of my college debts. When, before the end of the year, I was able to write to Professor Thacher, who had greatly befriended me, that I owed no man anything, I felt a satisfaction to me before unknown. The end long hoped for had been gained, and the friends who had kindly assisted me had been repaid, as far as money could repay them. I had returned to the work that I loved and had followed for several years before entering college, and was free to continue my studies unencumbered. My college debts, which averaged nearly two hundred dollars each year, would have hindered me greatly in my subsequent work if they had not been removed at once.

I say to any student who has to pay his way, do not borrow if it can be avoided. A college

debt will impose a burden on you when you are in no condition to bear it. But if you must graduate in debt, the first thing to do is to get square with the past. Even if you must postpone further study for a year or more to earn the money, the delay will be a less evil than the incubus of a debt when you leave the professional school. Then is just the time when you will need a great deal more money than you can earn, and when you will have nothing whatever with which to meet long-standing obligations. Moreover, it is exceedingly discouraging to be forced to economize in order to pay for the necessary things of life, like food, clothing, lodgings, which one had years ago but of which nothing now remains. If after repeated postponements you are able at length, by strict economy, to make settlement, you will feel like saying, as did one of my early companions when he paid his landlady a board bill long since due: "Take the money if you will, but it seems to me just like throwing it into the fire!"

He who enters his profession with a debt which he is making no plans to repay does not give much promise of an honorable and useful life. If one graduates in debt, his first duty as a gentleman and a Christian is to pay what he owes. This duty should be discharged

before he establishes himself in a home of his own, and before he gives to charity. He has no right to use for luxury or to give away what really belongs to another. Among those who have enjoyed the advantages of our institutions of learning, there are not a few who, when in great need, have been able to secure loans from private individuals—sometimes from classmates or members of the Faculty, sometimes from friends of the college—which they have never repaid, and seem to feel under no obligation to repay. Many of these do not even acknowledge the receipt of courteous letters of inquiry regarding their obligation. One readily forgives the unfortunate debtor who says frankly that he has nothing with which to make payment, but what can be said for him who treats with contempt the friend who has helped him when others would not? Other students in limited circumstances suffer greatly from the unsavory reputation of such delinquents. It would not be difficult to find persons who would loan money willingly to college students, without interest, if it were not for an impression created by so many bad debtors, that students who are anxious to borrow are often unwilling to pay back.

There is a feeling on the part of a consider-

able number of students that they have a right to all the financial help, in the way of loans and scholarships, that they can get. This attitude, together with the lack of appreciation not infrequently shown, has led many to question the wisdom of granting pecuniary aid in any form. But among students of very limited means are some of the foremost scholars, the ablest writers, and the most promising young men in the colleges. Many of these could not continue their education without the aid thus furnished, and they are the ones whose services the church and the state can least of all afford to lose; but how to administer the funds so that only the deserving may be aided, is a problem of much difficulty. The donors of scholarship funds have generally not provided for repayment of the money advanced to students, leaving that to the honor of those who receive it. But if you accept financial aid in any form, though you are under no obligation to treat it as a loan, you should have the purpose to return it to the college if you are ever able to do so without hardship, that it may be passed on to others. If you really appreciate the assistance, you will hardly be willing to receive it without planning to do at least as much to help some one else in similar circumstances.

PLANNING FOR THE FUTURE

As you approach the close of your college course, your thoughts will turn more and more toward the future with its opportunities and responsibilities. Among the questions that present themselves, the most important concerns the special line of service to which your life is to be devoted. Nothing need be said to convince you that this should not be decided without very careful deliberation. Your comfort, happiness, and usefulness depend on the choice you make. Before selecting a profession, you should be sure of three things: that it is the one for which you are best fitted; that you will not find its duties disagreeable; that it offers the future which you desire.

Many of the failures in life are due to the attempts of men to do work for which they are not qualified by nature or by education. There are men in business who would have done better in the professions, and a great many men enter the professions who would have done much better in some kind of business. Some have gone into business for themselves and lost all, because they lack the capacity to organize and direct, and can work to advantage only under the supervision of others. As a general rule, a man will not fail in any occupation which he understands if he is of trustworthy character

and has plenty of energy and persistence; but one cannot do his best if he misses his calling.

You ought also to find out whether you are likely to be satisfied with a profession, before you choose it. After you enter it, you are expected to become absorbed in it, devoting your best energies day after day, and year after year, to mastering its problems. You will live in it. Will it be congenial? Will this daily contact with it satisfy you? Will its methods satisfy you? Will you be contented to remain in it to the end, to make your reputation in it?

Ask yourself also whether the occupation which you have in mind will offer you the future that you desire. Does it present to you a worthy career? If you propose to spend time in learning a business, an important question is, Will that kind of business continue to be done twenty years hence, or will it have to give place to something more modern? If you think of preparing yourself to teach a certain branch, you want to know whether that branch is one in which there is and will continue to be a demand for instructors.

Nature has so plainly chosen some men for their work that they themselves hardly need to make a choice. Professor Newton told me

that from boyhood it was evident that his life was to be devoted to the study and teaching of mathematics, and that he never once thought of any other occupation. Gifford Pinchot came to college intending to become a forester, and began in the first term of Freshman year special study in preparation for his future career. A young man is fortunate if his native talents, the plans of his parents, and his own inclination combine to mark out his vocation for him beyond a doubt. But with the great majority of us, it is not so. Partly by experience, and partly by the judgment of teachers and others interested in us, we have to discover in what direction our natural qualifications seem to point. With some, the chief question is not, What am I best fitted to do? but What opportunity does each profession offer me? For such as these, the decision is often based on the amount of the expected income. It may prove a great mistake to reject the calling for which one finds he is fitted, on account of the smallness of the income; the chief end of life is not to get a large salary. What one does for the world is of far greater consequence than what he receives from it. It has gratified me much to know that among the young men who have consulted me in recent

years about their work for life, a large part do not seem to be looking at the pecuniary rewards or the honors, so much as at the opportunity to influence and help others.

A young man spends several years in school, and several more in college, that he may prepare himself for the work to which he is to devote his life. If by the end of his second college year he is undecided as to what the nature of that work is to be, he ought to make a study of the different callings that will be open to him, that he may be in a condition to decide, before his college days are over, in which he is most likely to find a place that he can worthily fill. Many parents have suggested that there ought to be courses of lectures in colleges, from which this information can be gained. As long as there is no such opportunity, you will have to get the information in some other way, but you should not fail to get it. You must not drift aimlessly into a profession, or choose one because a relative or classmate has done so. What will be a wise choice for your friend may be most unwise for you. Have a plan about your life, and choose a profession after you know something about it, and because you really believe that you will like it and be useful in it.

One is at a great disadvantage who comes to the very end of his college course undetermined as to what his future is to be; such indecision will cause him much unhappiness. He will very likely spend the next year, and perhaps several years, in doing little or nothing, or in work that will have no bearing on the occupation which he finally adopts,—if, indeed, he ever adopts any. The longer the choice is delayed, the harder generally it is to decide. Martial, in one of his epigrams, represents Laurus as likely to reach the age when men ought to retire before he has made up his mind whether he will be a teacher of rhetoric or a lawyer. It would be well, as has been already suggested, if a college student could have some pretty clear idea about his profession by the end of Sophomore year. If he has special fitness for any calling, he can generally make the discovery by that time. An early decision will help in selecting courses for the last two years. While I do not believe it wise for most students to take up purely professional studies in college, I would have them choose for Junior and Senior years some academical courses that would be in the line of the work to be done after graduation.

My advice to young men who are in great

doubt about their profession has been this. Select the kind of work which you think you are best qualified by nature to do. Fit yourself for this as thoroughly as circumstances will allow, and follow the leadings of Providence. It is probable that your life will be spent in the work which you have selected, but it may not be. Providence may call you elsewhere; if so, you will find that the preparation which you have made has fitted you for the service to which you are called. There seems to be a plan about one's life which he has had no part in making, and which he does not understand till his work is nearly done. Then, looking back over the whole, he realizes that he has been guided to make choices that have combined to give his life a completeness which he did not anticipate.

All useful work is honorable. At Rome, certain forms of business were not thought consistent with the dignity of a Roman citizen; but in America, no useful occupation is degrading to a true gentleman. The man who makes shoes, or builds houses, or sells merchandise, or raises corn, if he puts his best self into all that he does, is serving God and his fellow men just as truly as the man who preaches the gospel or who heals the sick, and he may be doing as

much, perhaps more, to help make the world better. He is doing an important part of the world's work. It is not what your business is, but what you put into it, that determines your influence over men. I have known business men whose methods were so honorable, and whose lives were so filled with the spirit of Christianity, that they have influenced my life as deeply as any minister or teacher.

Important as it is that we ultimately reach the work for which we are best fitted, yet the value of the choice depends on our motive in making it. The noblest calling pursued for unworthy ends is inferior to the humblest service done for a high purpose. To live to amass wealth for its own sake is selfish, but if the aim is to acquire a fortune that it may be used in the service of humanity, the purpose ennobles the work. The danger is that when you have gained your fortune, it will be harder for you to devote it to the service of humanity than you now think. The more a man has, the less in proportion is he disposed to give for the public good.

Besides the regular professions, there are many pursuits open to college graduates who have special natural qualifications. Among them may be named civil, mechanical, electrical,

mining, and sanitary engineering; business in all its forms; forestry; agriculture; journalism; music; art; architecture; and advertising. For the most of these some training may be had in the undergraduate, and more in the graduate courses.

The young man who plans to accomplish anything worth doing in any profession or any business ought to have good health, good mental equipment, and a strong moral purpose.

The competition in every field of activity today is so keen that one who enters will need all the sustaining power which vigorous health can supply. All degrees of dissipation are hindrances, and excessive dissipation makes a successful career impossible.

If you are not more than an average student, the kind and amount of mental effort which you are thus far showing in college will not enable you to get on to advantage in a professional school. When it comes to the actual work of your life, success will depend greatly on your ability to think clearly, and decide quickly and wisely. It is the man with a well-trained mind who brings things to pass.

No man whose integrity is questioned can have any standing in business, and no man of impure character and low motives ought ever

to enter one of the learned professions. The profession will not want him when his character is known, as it soon will be. What right has a low-minded and unprincipled man to be a pleader in a court of justice, to have access to our homes as a family physician, to comfort those who mourn, or to teach the young?

To the young man who wishes to put in his life where it will count the most possible for Christ and the world, the ministry will appeal beyond all other professions. Here his best years will be exclusively given up to the great work to which the energies of all good men ought to be devoted—the regeneration of mankind. There is certainly no calling higher or more useful. No other work, when it is finished, will be looked back upon with greater satisfaction. The preaching of the gospel has been the great human agency in the establishment of modern civilization, with its institutions of charity and reform.

But men are not called upon to enter the ministry who have not, and are not willing to get, the necessary qualifications. The Christian minister must be a man of God in heart and life, and should be to such a degree unselfish that in all his dealings with other men he will consider his own interests last of all. He

ought to be courteous, apt to teach, tactful, and discreet, "telling the truth in love." He will need the sympathy of a loving heart when he is called to meet the penitent and the bereaved, and much patience to deal calmly with the ill-tempered, the fault-finding, and the conceited. While his position as a clergyman will place him on a level with the best men in his congregation, he must be willing also to treat as equals those among his people who have no social standing. He ought to be well educated. Men who could not pass an examination for admission to a good medical or law school, or for a high school teacher's certificate, and some who have not even education enough to teach a district school, have felt called upon to preach, without waiting to get the training necessary to fit them for their work. Most of them, "having no root, withered away." If one is called to the ministry, he is not called to enter it without the mental and moral equipment which will enable him to be a leader.

In choosing this profession, one should feel drawn to it on account of its spiritual character and its opportunities to help other men. A man without the personal qualifications which the sacred office demands may attain a reputation as a preacher, and be a good busi-

ness manager, but he cannot hope to do the work of the ministry as the Master wishes to have it done. It was once thought that every student who was especially interested in religion ought to go into the ministry; but good men are wanted in all professions. Some of the best Christian work is being done by teachers, lawyers, physicians, and business men, who, amid the demands of their regular calling, find time and means to devote to services of charity and religion. Where would have been our churches, colleges, schools, hospitals, and missions, if there had been none to give of their substance for humanity's sake?

The physician holds an office not less sacred than the ministry itself. He is responsible for the health and for the lives of those who trust themselves to his care. A mistake in judgment or a lack of attention may produce fatal results. He comes to the home in time of anxiety and sorrow, and his opportunities to help and bless by his skill and presence are not surpassed by those of any other profession. There is nothing selfish in the practice of a good physician. He answers willingly the call of the poor man who cannot recompense him, and when he discovers new remedies or new methods that seem to him better than the old,

he gives the information freely to his fellow practitioners. He does not live for himself; he, perhaps more than any other man, is a servant of his fellow men, sacrificing his own time, his comfort, his health, and sometimes his life, in order to save them. In this he is a follower of the Great Physician, "who went about doing good," "healing all manner of disease, and all manner of sickness among the people." A position of such responsibility demands thorough medical training. Who can estimate what evils the human race has suffered at the hands of half-educated physicians, and of ignorant persons who have called themselves "doctors"! He who would become a physician should have skill and good judgment which will not fail him in a crisis; he should be a man of great discretion, with a high sense of honor, who can keep to himself things that ought not to be told; a man with a sympathetic nature and a cheerful disposition, who will bring by his presence sunshine and hope.

It is important to lay in college a broad foundation for medical studies,—the broader the better, if you do not begin the professional training too late. It is well, also, to make your professional studies broad and inclusive, even though you expect in practice to follow a spe-

cial line. To a few men of unusual ability and thorough scientific training there is given the great privilege of adding something to the world's stock of knowledge. The world owes more than can be estimated to the specialists who, for no reward beyond the joy of accomplishment and the appreciation of their fellow workers, have, after years of patient investigation, made discoveries that have lessened suffering and lengthened life. To render a service that can thus bless mankind may well be the highest object of one's ambition.

Teaching is also one of the most useful of the professions, and likewise one of the most poorly paid. If you are by nature fitted to teach, are willing to live the simple life and forego the opportunity to gain honors and wealth, you will not be likely to find any position where your influence will count for more. But teaching is the last calling to be selected on the ground of failure in other pursuits. Teachers not infrequently become dissatisfied with their calling. The remuneration is small, and the class-room duties become more and more monotonous and irksome. I advise any young man who proposes to devote his life to teaching to get a place in a school and serve as an instructor long enough to be sure that

he will enjoy the work, before taking several years of graduate study to prepare for teaching as a profession.

Assuming mental equipment, the best teacher is one who has been born with the instinct for teaching and can maintain order by his presence. No one ought to teach unless he is sympathetic, patient, and of unblemished character. He should have a love for boys, and be able to see something good even in the worst. To reach his pupils so as rightly to influence their lives and win their respect and affection, he has as great need of personal religion as has the minister of the gospel. A teacher should have a knowledge of human nature and be skillful in imparting information. He should be free from prejudice and from sarcasm. It hardly needs to be said that he should be an accurate scholar, and have a love of the truth for the truth's sake. To secure and hold a good position he must be master of the subject which he teaches. An instructorship in a school that prepares for college demands a year or more of graduate study, and the opportunity to teach in college is open only to one who, if he has not already a doctor's degree, has at least been thoroughly trained in his department of study in a graduate school.

A few years spent as an instructor in a good secondary school sometimes form an excellent preparation for administrative work in college; but success as a schoolmaster or in the ministry is no longer considered a recommendation for a college professorship. Whatever one's ambition may be, it is unwise for him to begin a long course of preparation for college or university teaching unless the professors under whom he has specialized have discovered in him unusual capacity for training other men or special fitness for investigation. The position of master in a good school is as useful and honorable as a college professorship, and that of headmaster is generally more remunerative. He has a better opportunity to shape the lives of his pupils. The impressions of the school are retained when those of the college are forgotten. Much of the best educational work in the next half century will have to be done in the secondary schools.

The law is a good profession for men of ability and character, but many are drawn into it who are unfit to assume its responsibilities, whose purposes are wholly selfish, and whose influence tends to lower it in the public estimation. It is not a good profession for a man who is easily discouraged by defeat, or

for one who is ill-tempered or small-minded. It offers no inducement to an indolent man, or to one who wants long vacations. To become a good lawyer, one needs alertness, a capacity for clear and concise statement, common sense, good judgment, and a sincere desire to get at the truth. Honorable success in the law is gained only by incessant application, early and late, through a long period of years.

In the large cities, and to a less degree in the smaller cities and towns, the business of the lawyer is quite different now from what it was when the fathers of this generation of college men entered the profession. No large proportion of those who graduate in law at the present day will practice in the courts. The great industrial corporations, which are absorbing the business of the country, employ as assistants numbers of men who have been trained in the law schools. Their aim is to avoid law suits whenever possible. In modern business, men with large capital or small want sound legal advice, but they shun the courts on account of the cost and vexation incident to litigation. Title companies and trust companies now do much business that was formerly done by lawyers.

Many graduates in law seek positions in law

offices, large or small, expecting that the practical experience will do for them what hospital practice does for the young doctor. Some of these may become members of small firms; some, who have the necessary qualifications, may become specialists. A few of the ablest and best-trained will reach the high levels. But with the large numbers already in the profession, many who now enter it will have to be satisfied with limited practice, or with service under other men, or with some line of business for which their law studies have only in part prepared them. The young lawyer finds it hard to start out for himself in a great city. Only those who have a good degree of personal magnetism, and who know how to make friends easily and to gain the confidence of other men, can become well enough known to get clients. Those without these gifts, though not lacking in intellectual ability or education, are very likely to remain in the service of law firms as salaried clerks all their lives.

If you take up the practice of law, set your standard high and do not depart from it. Enter the profession with the purpose to become distinguished in it. It is a worthy ambition to become a great lawyer, but you will never attain this eminence if your practice

is doubtful or if you choose law in order to become a politician. Promotion in the line of your profession you will of course desire; but honors outside, if they come at all, should come unsought. If they come in this way, it will be on account of your character as a man and your professional standing. You will never be worthy of such a call if you are governed by low motives or prefer the honors and emoluments of office to high rank in your profession.

A young man who is fond of mathematical studies, is accurate and systematic, and has a good degree of mechanical ability, will be likely to succeed as an engineer. He will need sound health, based on a strong constitution and correct living. He should also be urged on by an ambition that will make him eager for hard work.

The student who has specialized in some branch of engineering, if he is a man of good habits and has done his college work well, may reasonably hope to find some place open to him on his graduation. Though his advancement for a time may be slow, it will not be uncertain, if he is found efficient in his calling and sticks to it. But it will amply repay one of marked ability to go on with graduate studies in his specialty, at least far enough to

get the higher degree to which they lead. A thoroughly trained engineer will not have to wait for a call. The work of the engineer is so important to business interests and to the safety and comfort of man, that it cannot be entrusted to the untrained and incompetent.

A large proportion of the engineers sent out by the universities enter the service of the railroads, where young men are appreciated and advanced according to their merit. Many of the railroad officials were first employed by the roads as civil or mechanical engineers. Railroading must be learned by practical experience, and the offices are filled almost wholly by men who have acquired a knowledge of the business in subordinate positions on the road. What railroad employee has a better chance of rapid promotion than the well-educated man with special mechanical or disciplinary talent who begins as an engineer? The field open in electrical engineering is particularly inviting, and is constantly and rapidly widening. Technically trained men are wanted by the electric railways—in particular for the electrification of steam railways—by lighting and manufacturing corporations, by the telegraph and telephone companies,—wherever, in fact, the electric current is generated by any kind of motive

power and transmitted over long distances to factories and cities for municipal, commercial, and domestic uses. The demand for thoroughly educated electrical engineers is so great that the best schools are able to place all capable graduates in desirable positions when their technical training and apprenticeship are completed.

Something over one-third of the college graduates of the present day go into business. To most, the ambition to accumulate a fortune and to become industrial leaders, appeals strongly. Many desire the active life and the satisfaction that will come from seeing the visible results of their labors. Some hope to produce that which will add to human comfort. A large majority of college graduates are sons of fathers who did not go to college, and many of these choose business because their fathers were business men. The college graduate who goes into business must be willing to begin at the lowest round of the ladder, and not feel that his education exempts him from learning anything that the uneducated beginner has to learn. If he enters it with this spirit, he will find his college education of real advantage. In these days of great combinations, strong men with trained minds are in demand; but,

whatever mental equipment one may have, he must not expect to rise to a very responsible position without much practical experience.

Unless the young man who is looking toward a business career has very evident personal qualifications or the strong influence of family or friends, he may not have much opportunity for choice of place in which to begin. There are always openings for the few best men, and almost any firm would make a place for a young man of exceptionally high qualifications; but to the majority of us, average men, no such opportunities come. The most we can hope for is a fair chance to start. We must earn promotion before we get it. Take the best place which is offered you, and show by the excellence of your work what kind of man you are. Do not be afraid to do more than your share of the work. Do not object to anything asked of you on the ground that you are not paid to do that. What you want is to make yourself as useful as possible. When you are fitted for it, you will find advancement, either where you are or elsewhere. If you are ambitious for a first-class opportunity, do not let the amount of the salary influence your decision. The best compensation during the first year is found in the opportunity to learn the

business. As a rule, places that pay most at the start offer the least chance of advancement, and will be the least desirable from the standpoint of income twenty years hence.

He who desires to become rich will not be likely to have his wish gratified in any of the learned professions. There are, indeed, examples of physicians, surgeons, and lawyers, who from their professional services receive a large income (that is, large for a doctor or a lawyer); the great majority, however, get no more than a comfortable living, and a large proportion hardly that. But there is a higher kind of satisfaction in being able to appreciate things that are above material good, and his life will be one of great joy who by and by finds himself well established in his calling, adapted to its duties, and steadily winning the respect and confidence of other men.

Failure to do your part in the world's work may come, not only from attempting to take a position beyond the reach of your ability, but also from shrinking, through lack of self-confidence, from a position which you can and ought to accept. It requires a great deal of courage and faith to step into a place of much responsibility, but when such an opportunity comes, you ought to have the accumulated

strength and wisdom of well-spent years which will enable you to meet the emergency. If you are in your proper field, and doing your work to the best of your ability, you need not hesitate long when such an opportunity is presented. If it be rejected, it may not come to you again, and the call shows that in the judgment of others you can fill the place if you will.

It is a very trite suggestion to young men that they are soon to take the places of those who are now doing the nation's work; but it is one which ought not to be forgotten, certainly not by college men, who are lifelong debtors to institutions of learning, either maintained at public expense or endowed by gifts of former generations. They have been selected and are being trained for this very purpose, that they may take the places of the strong men of today. Unless they prove incompetent, they are to be the leaders of the next generation. They will be to a great extent responsible for the quality of men in the professions, for the methods of business, for the standard of morality in public and private life, and for the position which we, as a Christian nation, hold among the nations of the earth. To take up and carry forward the work being done by the men of this generation will be no light task, but the opportunity

appeals to all earnest young men. Perhaps no one ever does all that he hopes to do. Life is short, and strength may fail; but when a young man of ability, who is willing to do hard work, sets out with his whole heart to attain a definite end, he is reasonably sure to accomplish enough to make the effort worth the while.

A college graduate cannot live unknown. The college, the class, the town in which he was born, the community in which he lives, will follow his career with friendly interest. Sooner or later, in the class history and obituary notices, if nowhere else, the important facts of his life will be written out, to stand as his record for future generations. This public recognition is a call to a life of activity and achievement.

Be loyal to your college. Remember that when you graduate you go out as its representative. You cannot avoid this responsibility. In enrolling your name on its list of alumni, it accepts you as one of its sons, and men will judge of it by what they know and think of you. It is true that men generally will be more apt to notice the evil than the good. If your life is a bad one, they will point to you as the kind of man that your institution turns out. You have it now in your power to repay the

college to some extent for what it has done for you. For this end it is not necessary to do some great thing that the world applauds. If you are a good man and a good citizen, capable and honorable in your calling, and upright in your life, with an intelligent and self-sacrificing interest in the public welfare, ready to do your part toward making the government of your city and state clean and worthy of respect, you will honor your college and will render to your fellow men the service for which you came to college to prepare.

T2-BZG-451